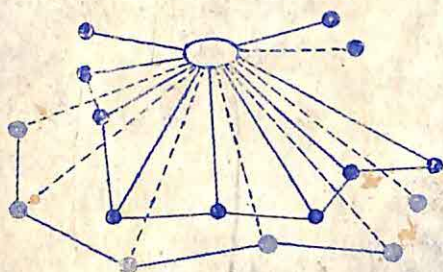


SOCIAL PSYCHOLOGY



Dr. VATSYAYAN

KEDAR NATH RAM NATH, MEERUT.



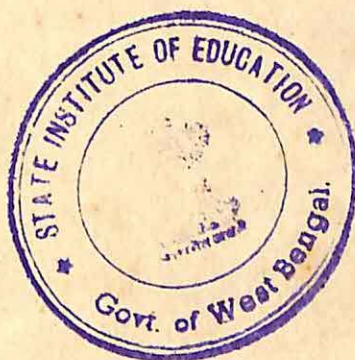
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SOCIAL PSYCHOLOGY

(Questions and Answers)

By
Dr. VATSYAYAN

Second Revised Edition



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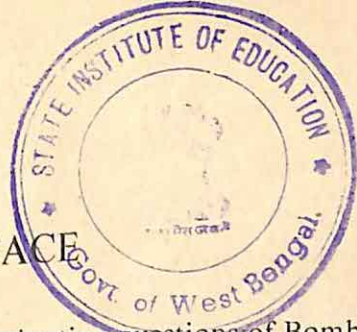
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PREFACE



This book solves degree examination questions of Bombay, Calcutta, Madras, Punjab, Karnatak, Gujrat, Baroda, Mysore, Poona, Saugar, Jabalpur, Nagpur, Osmania, Bihar, Allahabad, Agra, Benaras, Vikram, Rajasthan, Bihar, Gorakhpur, Utkal, Kerala and other Indian Universities. The reader will find the following characteristics in this book :

- * Subject matter of 1st division standard on every topic.
- * Simple, plain and lucid language.
- * Quotations from reputed authors and scholars.
- * Points in *black* to facilitate revision.
- * Every point in a separate paragraph.
- * Charts and tables to elucidate issues.
- * Simplest explanation of issues with examples from Indian life.
- * Integral and balanced approach in the treatment of the subject.
- * Covering the syllabi of all the Indian Universities and solving latest questions of the above mentioned universities.

In the present revised and enlarged edition of this book a new chapter on Social Interaction has been added and upto date questions have been inserted at appropriate places.

However, suggestions for improvements will be gratefully acknowledged.

—VATSYAYAN



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GENERAL PRINCIPLES

Q. 1. *Define Social Psychology and discuss its relation to General Psychology.* (Karnatak 1965)

DEFINITION OF SOCIAL PSYCHOLOGY

According to modern view, social psychology is neither a part of general psychology nor a branch of sociology. The scope of social psychology is so vast that it has now been accepted as an independent science. Different authors have defined it in different ways. The study of some of its main definitions will be of great help in giving a scientific definition of social psychology.

Definition by Kimbal Young—In the words of Kimbal Young, “Social psychology is the study of persons in their inter-actions with one another and with reference to the effects of this interplay upon the individual’s thoughts, feelings, emotions and habits.” As is clear from this definition, social psychology studies the inter-action of individuals. But the same inter-actions are studied in sociology also. Why is social psychology then called a study of these inter-actions? As a matter of fact only the psychological aspect of these inter-actions is studied in social psychology. As has been said in the definition by K. Young, social psychology studies the effects of this inter-play upon the individual’s thoughts, feelings, emotions, and habits. Man is brought up in a social environment which comprises his relatives, his friends, his neighbours and many others. They all influence his actions and reactions which bring some visible or invisible effects upon them all and do not leave even himself unaffected. He develops his relations with all of them. These relations can be of any kind, as of struggle, co-operation, rivalry or of competition and all these relations affect him also. It is these relations which are responsible for creating a social environment. Society is nothing but a network of all these relations which

develop the individual's thoughts, feelings, emotions and habits. This development, again, is a natural consequence of the impressions thrown upon the individual by these diverse relations with his fellowmen. The aim of social psychology is to study these impressions. It is thus clear that social psychology is not, like general psychology, a study of man in his individual capacity. Social psychology studies the actions of an individual in relation to other individuals of the society *i.e.*, how he influences others and how he himself is influenced by them. In this way, social psychology lays a greater stress upon the social aspect of human personality.

It is clear that human personality has two different aspects—one individual and the other social. But this differentiation is made only in order to understand things better, whereas in practice it is very difficult to separate these two aspects. The truth is that a difference between the two is only relative, because what a man does when he is all alone and away from the society, his actions are undoubtedly influenced by his social environment. Suppose you are living all alone in the house. But when you are preparing yourself to go out, putting on your clothes or using a tie, your actions are unconsciously affected by other individuals of the society even though there is nobody present there to see you. While using your tie, you try to use it in the manner in which it shall be appreciated by others. Others are not present there, but what of that? Even if they are absent physically, they are present mentally or in your mind. In this way an individual is affected by the social environment even in the absence of other individuals.

Definition by Allport—Thus social psychology describes that consciousness of an individual which is the creation of social impressions. While defining social psychology, Allport has written, "Social psychology is the science which studies the behaviour of an individual in so far as his behaviour stimulates other individuals or is itself a reaction to their behaviour and which describes the consciousness of the individual in so far as it is a consciousness of social objects and reactions." In this definition, Allport has pointed out the limits of social psychology. Social psychology is a science of behaviour. Being

a psychology, social psychology studies human behaviour. This behaviour is the behaviour of an individual. Social psychology is the study of the behaviour of an individual, while sociology studies society. But social psychology studies only that behaviour of an individual which influences other individuals or is itself influenced by others.

Akolkar's opinion—Society influences the behaviour of a man from the day he is born to the day he dies. Directly or indirectly a man lives in some sort of social environment. In the words of Akolkar, "The aim of social psychology is to study the individual, his personality and behaviour in the context of his social environment," which in brief means that "Social psychology is the study of man in society." But this brief definition is not clear.

Viewpoint of Ross—It has been said before that social psychology studies the social inter-actions so far as they influence an individual. Some of the actions and reactions which keep on going in a man and in the society around him can be seen from outside, but some are mental and can be seen only from within. Sociology studies only the outward inter-actions, but social psychology studies the inward or mental inter-actions. To make this clear, Ross has defined social psychology as "..... the branch of knowledge that deals with the psychic interplay between man and his environing society."

Definition by Krech and Crutchfield—Thus social psychology has a special place among social studies. Economics, politics, sociology and other social sciences study man's institutional behaviour in different groups. On the other hand, social psychology studies every aspect of individual behaviour in a society. While defining social psychology, Krech & Crutchfield write that "Social psychology may therefore be broadly defined as the science of the behaviour of the individual in society." This definition of social psychology is sufficiently descriptive and it is needless to say that it includes all the definitions given before. In order to understand this definition fully, it is necessary to study and understand the scope of social psychology. It is a general experience that every individual of a society lives in a peculiar mental world

which symbolically includes all those individuals who influence him. In order to be influenced by this psychological field, it is not necessary for other individuals to be present actually. Even in their absence, their relative psychological events, percepts and emotions etc., impress the behaviour of the individual. Man is equally impressed by both the fields—social and non-social, but the features of social psychology can more clearly be seen by keeping before us an image of Social-Psychological Field, because thereby we can keep an eye on that behaviour of the individual which is influenced by the psychological inter-action of another individual. In the end, to make the definition more clear, it can be said that social psychology studies the behaviour of an individual in society so far as he is influenced by the mental interactions of other individuals and influences them.

See Q. 7 for a difference between social psychology and general psychology.

Q. 2. Discuss the nature and scope of social psychology.

(Vikram 1962)

What is social psychology? Discuss its scope at present.

(Bihar 1965)

Discuss the subject matter and scope of social psychology.

(Bombay 1958, 59)

What is the nature of social psychology? Social psychology is a science. Its method is scientific. Its nature is scientific. It studies the social aspect of human behaviour through scientific methods. It is a science just like general psychology or sociology. In the words of W. J. H. Sprott, "Social psychology is concerned with the ways in which a person's conduct and dispositions are influenced by the conduct and dispositions of other people." Along with the study of individual behaviour, social psychology also studies group dynamics. The aim of this study is to find out facts, to establish relations between cause and effect, to make laws on the basis of these relations and to use them in solving concrete social problems.

NATURE OF SOCIAL PSYCHOLOGY

To verify that social psychology is a science, it is necessary, first of all, to know what science is. Science is a systematic study of a limited scope. It is necessary for a science to have a limited scope of study and this study should be systematic. But no subject can be called science purely on the basis of its subject matter. To be called a science, a subject needs a scientific method. In fact a scientific method alone is science. It is this method which makes a science different from art and philosophy. The significance of science lies in its method and not in its subject matter.

SIGNIFICANCE OF SCIENTIFIC METHOD

So, in order to understand the nature of science, it is necessary to know the scientific method. Scientific method requires a systematic study of a subject matter of limited scope. It also requires great patience, courage, hard work, creative imagination and objectivity. No man can benefit from the scientific method without the scientific attitude or spirit. Before beginning to work by a scientific method, a researcher should, first of all, minutely analyse the problem of his research. The more clear is the analysis, the easier will become the work of research. The main steps in a scientific method are given below.

(1) *Observation*—The first step for a scientific method is to observe the subject matter of research minutely and carefully. This observation often requires help from apparatus and it is very necessary for these apparatus to be accurate.

(2) *Recording*—The second step for a scientific method is to write down carefully this observation in which a disinterested and impartial objectivity is very essential.

(3) *Classification*—Now the data collected so far has to be classified and unified. This is a very important step. In the words of Karl Pearson, "The classification of facts, the recognition of their sequence and relative significance is the function of science." The classification is done in such a way that there should appear some relation and pattern among the scattered elements. The data are thus arranged systematically and reasonably.

child, mob-behaviour etc. and discovers useful laws. In this way social psychology discovers 'What' and 'Why' of any behaviour.

(6) *Social psychology can predict*—Since social psychology discovers cause-effect relationships, it can predict about the human behaviour and this prediction is generally true. Therefore, in all the advanced countries these days, help is taken from the prediction of social psychologists in solving the various social problems and this help has proved to be very useful.

It is clear from the above description that social psychology is an exact science, but it does not mean that it possesses the accuracy of the physical sciences. As a matter of fact, the same amount of accuracy cannot be expected from all kinds of sciences. The accuracy of a science depends, to some extent, on the subject matter of that science. Obviously, the science that studies the individual behaviour in a society cannot be so accurate as the sciences which study the physical effects, because behaviour is a complex, changing and progressive subject. Therefore, while calling social psychology an exact science, it is necessary to keep in mind the limits of its exactitude, although these limits cannot be said to be strictly definite. With the introduction of new methods, the exactitude of social psychology is bound to increase.

SUBJECT MATTER AND SCOPE OF SOCIAL PSYCHOLOGY

While describing the subject matter of social psychology, Katz and Schank write, "It is this social world based upon the relation of man to his fellows, which furnishes that subject matter of social psychology." In this way the whole society, so far as it influences the man in his interactions, can be called the scope of social psychology. The scope of social psychology extends as far as a man's behaviour is influenced by the behaviour of his fellow beings. Wherever an individual's behaviour is influenced by the behaviour of other individuals or influences them, there you will find the subject matter of social psychology.

To make it more clear, the scope of social psychology can be divided into three parts given below :—

1. Social stimuli and social stimulus situations.
2. Individual's reactions and experiences arising from social stimulations.
3. Influence of social environment on the individual.

(1) *Social stimuli and social stimulus situations*—In society, there are many situations which stimulate the individuals to work in a particular manner. For example, when an individual is in a crowd, he is in a social stimulus situation, because in this situation the other individuals are present to influence the behaviour of that individual directly. But the stimulus situation can be indirect also. There are many things which symbolically influence an individual. For example, national flag is a symbol of nation's prestige. Its presence, its disrespect, its fall, its honour or any other event can influence the individuals and their behaviour. Besides being direct and indirect, social stimuli and stimulus situations can be simple on one hand and complex on the other. Social psychology studies all such social stimuli and stimulus situations. In this study, it tries to discover the causes or the specialities which permit the special social stimuli and social stimulus situations to influence the behaviour of an individual. For example, the psychological aspect of communalism and communal situations in India have been studied.

(2) *Individual's reactions and experiences arising from social stimuli*—Social stimulations impress the reactions of an individual. A man's behaviour in a crowd is at once different from his behaviour when he is all alone. Not only this, but the reaction in individual behaviour is varied in crowds of varied nature. Along with the study of social stimuli and stimulus situations, social psychology also studies the individual reactions and experiences arising from them. It discovers the cause-effect relationships in these reactions and experiences through a psychological analysis.

In this way social psychology studies the social reactions. In the words of Akolkar, ".....the subject matter of social psychology is social interaction which begins with birth and

continues throughout life.”

(3) *Influence of social environment on the individual*—Social reactions bring about a socialization of an individual. While learning the social ways and customs, he also adopts the social behaviour. Socialization does not only change a man's outward behaviour but also his psychology. Some of his impulses undergo a change and he cultivates in him some other social impulses. Social psychology studies the effect of social environment upon the individual.

A description of its problems will be helpful in understanding the scope of social psychology. See next question and its answer for a description of the problems of social psychology.

Q. 3. *What are the problems of Social Psychology? Discuss the relation of Social Psychology to Sociology.*

(Benaras 1965 ; Agra 1964)

What are the principal problems of Social Psychology? How have these changed during the course of History?

(Lucknow 1957)

FUNCTION OF SOCIAL PSYCHOLOGY

Social psychologist studies the behaviour of the individual in society. He defines the individual behaviour in social situations. He discovers the effect of social stimuli upon an individual. He analyses the psychological aspect of social interactions. He draws general laws about the behaviour of man in society on the basis of cause-effect relationships. He can also predict about the behaviour of an individual in society on the basis of these general laws. He also finds out the cause of different behaviour of an individual in different collective situations after studying the behaviour of an individual in a group situation. On the basis of this analysis, he also suggests a way to ease social tensions and social barriers.

PROBLEMS OF SOCIAL PSYCHOLOGY

It is clear from the above brief reference of the functions of social psychologist that the following are the main problems of social psychology.

(1) *Study of the individual's behaviour in society*—As has been said before the study of the individual's behaviour in society is the main object and the chief problem of social

psychology. How is the individual's behaviour influenced by the different social stimulations under different social situations? What is the effect of social environment on man? What is the effect of the process of socialisation on man? The study of all such issues is included in this very problem. In this way, the first problem of social psychology is to describe 'what' of the individual's behaviour in society, *i.e.*, to describe the behaviour of a man in different social situations.

(2) *Interpretation of the individual's behaviour in society*—But social psychology is not satisfied with the study of individual's behaviour in society. Social psychology is a science. A scientist is not satisfied with the knowledge of facts alone but he also tries to explain them by discovering cause-effect relationship in them. Thus, social psychology interprets the individual's behaviour in society. For example, while it discovers the individual's behaviour and experience in a crowd it also tries to explain why it so happens or why the individual's behaviour in a crowd is at once different from his behaviour when he is all alone.

(3) *Prediction regarding individual's behaviour in society*—After discovering the cause-effect relationships, every science predicts about the unknown on the basis of what is known. Similarly, social psychology also predicts about the individual's behaviour in special social situation by describing the individual's behaviour in society and by making general laws about the cause-effect relationships. Undoubtedly, the power of prediction of social psychology is less than that of other sciences as its subject matter is complicated and changing. But even then there is some success and this success goes on increasing with the progress of social psychology.

(4) *To give suggestions to ease social barriers and social tensions*—In this way, although a social psychologist is neither a social reformer and nor can he remove the social barriers and social tensions, yet, being a specialist in the subject, he gives very significant suggestions. What suggestion can be given on the subject is also a problem of social psychology. For example, problems relating to different castes, communities, regions and languages in India appear to be the result of

tensions among different groups. Social psychologist studies the psychological aspect of these problems and gives suggestions about the solutions of these problems. Removal of social distances and easement of tensions is a necessity for the different groups in society to work together. In this matter the suggestions of a social psychologist prove very useful.

(5) *Study of various groups*—Groups are studied in sociology but, so far as their psychological aspect is concerned, social psychology also studies them. This study helps in describing the different behaviours of individuals in different groups.

ASPECTS OF SOCIAL PSYCHOLOGY

It is clear from the description of the aforesaid problems of social psychology that like other sciences, social psychology also has two aspects—theoretical and practical. As a matter of fact no science is purely theoretical or purely practical. When theoretical laws are discovered, they are put to same practical use.

(1) *Theoretical aspect*—As has been said before, the study and description of the individual's behaviour in society is included in the theoretical aspect of social psychology. In this way social psychology studies the various social situations and social stimulations of individual's behaviour. It discovers the cause-effect relationship in them and on the basis of this discovery it lays down general laws about the effect of other individuals or individual behaviour, habits, experiences, emotions, etc.

(2) *Practical aspect*—But as has been said before, social psychology does not stop with the discovery of general laws. It also predicts on the basis of those laws and suggests ways to ease social tensions and social barriers. In this way, social psychology, along with the exploration of the basic laws of social behaviour, also uses these laws in analysing and defining individual's special behaviour in concrete social situations. But does it mean that a social psychologist solves the social problems? No, the actual solution of the various social problems is beyond the scope of social psychology. As Krech and Crutchfield put it, "The proper role of the psychologist in

dealing with social problems is that of the analyst, diagnostician, the strategist and the adviser with respect to only one feature of the whole problem—the behaviour of the individual and groups of individuals who are involved. And even here, it should be clearly understood that there are other social scientists (those labelled ‘sociologists’ for example) who must share in this task with the social psychologist.”

Let us take an example to understand the limits of the practical aspect of social psychology. Suppose there is communal tension between Hindu and Muslim communities at some places in India. Through social analysis, a social psychologist will try to find out the various prejudices concealed in this communal problem. He will try to investigate why these prejudices develop in the people, how these prejudices originate and how do they influence an individual. He will try to know what impression do they cast upon their desires, personality and behaviour and so on. A social psychologist will thus psychologically analyse this communal problem. It is not his job to find out how much communalism is there in the country or what percentage of people among Hindus and Muslims have fallen a prey to communalism. It is the work of a sociologist, social reformer or a statistician. Similarly, it is not the task of the social psychologist to investigate the political, economic and social causes lying at the root of communalism. The description of social causes and effects of communalism falls within the scope of sociology. A politician will investigate its political causes. In order to solve the problem of communalism, a social psychologist will first look to its psychological causes and then will give suggestions about the changes in social situations under which the undesirable prejudices among the people can be eradicated. It should be remembered that it is the work of social reformers and rulers to produce such social situations. A social psychologist, being a specialist, can only give suggestions. Then again, it is not necessary that the problem of communalism may be completely solved by working on the suggestions of the social psychologist, because, although the social psychologist can be helpful in understanding it, by analysing the communal

problem and can also give important suggestions for its solution, yet the eradication of communalism depends on the will of the members of the Hindu and Muslim communities.

Thus the fact is that a social psychologist presents a theoretical background to understand the various problems of international tensions, collective tensions and economic struggles etc. These problems cannot be understood in the absence of this background and their solution is not possible without understanding them. The importance of the social psychologist is thus clear. In the words of Krech and Crutchfield, "The social psychologist, as an applied scientist, must study each specific social problem in its own right, uncovering the relevant factors, determining the relative potency of these various factors and how they interrelate. He must take into account the facts about the particular people who are involved in the problem and the specific social atmosphere in which the problem occurs." It is needless to say how much indispensable this definition is in order to understand the specific social problems and what a significant step it is in the direction of their solution. There are new changes every day in the interactions and mutual relations of different people in society and along with these changes new problems crop up everyday. In order to understand and describe these problems, research by a social psychologist is absolutely necessary. In this way, social psychology has an important place among the social sciences, not only as a theoretical science but also as an applied science.

Q. 4. *Trace the development of Social Psychology and discuss its relation to other social sciences, particularly Economics and Politics.*

(Agra 1955 ; Gorakhpur 1964)

DEVELOPMENT OF SOCIAL PSYCHOLOGY

No aspect of man's knowledge arises in a completely evolved and developed stage but it reaches a present state of development after passing through various stages. In this manner every science has its own history of development and evolution, the study of which helps in understanding the nature of the science. Social psychology is a study of the individual's behaviour in society. Its subject matter first came

into existence when, in the prehistoric period, man came to life and started to live in a group and began to be influenced by other members of the group. The subject matter has since then been accumulating. It was only natural that as man's contemplative activity progressed he should have been intrigued by changes in an individual's behaviour which occurred in social circumstances and that he should have tried to unfathom the reasons for this change. In this way, the origin of social psychology can be shown to be dating back to a very early time though it would be difficult to apply this name to its ancient form since it was most unscientific. In its scientific form social psychology originated in the 19th century and developed significantly in the 20th.

VIEW OF THE SOCIAL PHILOSOPHERS

Yet it would be in keeping with the context to glance at the prescientific commencement of social psychology in the course of a study of its history. Like most other sciences the source of social psychology can also be traced to the thoughts of the ancient philosophers who, because of the connexion with society, are here called social philosophers. In this way the original authors of social psychology were the social philosophers. Plato and Aristotle have thought upon the problems of social psychology with the same profundity with which they influenced other sciences in the ancient Greek state.

Plato's opinion—According to Plato, the basic foundation of man's specific social organisation is his tendency or instinct for learning. Man is and can be educated and in this arise the possibilities of change and variation in his behaviour in society. Plato states that man's innate tendencies are tremendously influenced by education. His personality is moulded and formed by the kind of education he receives and his conduct in social situations is fashioned accordingly. Hence, according to Plato, in order to create the desired changes in the society the educational system should be developed and improved. In his renowned treatise, *Republic*, Plato has propounded an ideal educational system for the ideal state. It was Plato's contention and also belief that an individual's

behaviour is the result of that social system in which he has developed. Plato's thoughts lay exclusive stress upon the importance of society in the face of which man's individuality has no value whatsoever.

Aristotle's opinion—Aristotle, Plato's most prominent student, has presented an opinion which differs materially from that of Plato. Whereas Plato places so much stress on education in the influence it has upon the individual's behaviour in changing it, Aristotle displays a conviction to the contrary when he states that no change can be introduced in the individual's behaviour through education. According to Aristotle, the basis of man's social behaviour is his innate tendencies. According to Plato, man's fundamental nature is rooted in the nature of society; according to Aristotle it is the nature of society which is based upon man's nature. Aristotle conceives of man's nature as the basis of the nature of society. Society, states Aristotle, is the outcome of man's inconvertible instincts. Neither society nor man's nature is susceptible of change. In this way, Aristotle presents a pessimistic picture of man's future. It need hardly be pointed out that modern thinkers do not agree with either Plato or Aristotle on the changeability of man although the importance of either of the two thinkers does not suffer thereby.

Sophist thought—Following Plato and Aristotle, the next to give much thought to man's behaviour in society were the Sophist thinkers of the 5th century B.C. These Greek thinkers talked of the influence of social and spiritual processes upon the conduct of human beings. Theirs is an attempt to analyse human behaviour in the social situation. They have described the influence of socialisation and education upon the individual. It was at this time that Protagoras tried to explain public opinion.

Epicurean and Cyrenaic thought—Further contributions to this subject were made by the Epicurean and Cyrenaic schools of thought. These people also belonged to Greece, where existed two schools of hedonism—the gross and the refined. Gross Hedonism is professed by the Cyrenaics while the Epicureans subscribe to the doctrine of Refined Hedonism.

The Cyrenaic school has its origin in the person of Aristippus and that of Epicureans in the person of Epicurus. According to both these opinions, most of man's behaviour is inspired by his desire for pleasure. According to Aristippus man always searches for pleasure. Pleasure is the sole motive of all actions and the property or otherwise of these actions depends upon their outcome. All actions from which pleasure derives are invariably good and all actions which result in pain are detestable and are to be avoided. Epicurus transferred the emphasis to man's intellect and his self-consciousness and has granted that intellectual pleasure is superior to physical or bodily pleasure. Man does not prefer to live the aimless, unorganised and instinctive life of the animals. He wants peaceful pleasure which is superior to the disturbance of life. Organic pleasure is momentary and violent ; intellectual pleasure is relatively permanent and serious. This is man's aim. Prudence can guide man along the path whereby he can find this pleasure.

Modern thinkers are not in sympathy with either of the Greek viewpoints stated above because from the psychological viewpoint both prove to be false. According to modern psychology man is inspired and motivated neither by gross pleasure nor by refined pleasure but rather by some external stimuli in order to fulfil his needs.

OTHER SOCIAL PHILOSOPHERS

In addition to the above mentioned social philosophers others, such as the German philosopher Hegel and the French philosopher Comte, also expressed their opinions on the social behaviour of man. Hegel propounded the idea of Folk-Soul or Volksggeist though this concept failed to gain any recognition. Among others who expressed their various respective opinions upon the elements characterizing social behaviour the names of Bodin, Montesquieu, Hobbes, Locke and Rousseau deserve mention. The religious thought of the Medieval period influenced the concepts of social psychology of that period. In these notions the place of Nature was usurped by the idea of God. In the beginning of the 16th century, the German politician Machiavelli put forward some important considerations in connexion with the human

behaviour. In the 18th century, Montesquieu spoke of the influence of climate upon human behaviour. Besides him, many other geographers also looked upon human behaviour as the outcome of the influence of the climatic factors. Among them the name of Huntington stands out with particular clarity and vividity. Comte established the school of Positivism. He postulated three states in the progress of society—religious, spiritual (intellectual) and social. According to him man's entire behaviour is dependent upon society. He accepts the importance of the control of administration in social changes. In 1897 Herbert Spencer criticised this notion and stated that changes in the social structure are caused by some definite natural laws which dispense with the necessity of control by the administration. Herbert Spencer's doctrine is known as the principle of determinism. Besides Comte another person who has influenced the history of social psychology is Durkheim, his contribution taking the form of the doctrine of Collective Representationism which throws light upon the importance of the group and describes social life. Durkheim conceived of a collective mind apart from the individual mind. Modern social psychology does not give credence to the concept of collective mind but it has its importance in the evolution of thought and hence Durkheim's importance is beyond question.

ANTHROPOLOGICAL THOUGHT

As yet our study of the historical evolution of social psychology has been confined to the mentioning of the ideas expressed by social philosophers and social thinkers but social psychology owes something to the anthropologists also who have made significant contributions to its literature. Some social psychologists credit Lazarus with having founded social psychology. In 1860 Lazarus collaborated with Steinthal and founded a journal entitled *Folk Psychology and Philology*, in Germany. It was in this journal that the notions of Group Mind and Folk Soul were first analysed. This journal also encouraged Wundt, the originator of experimental psychology, even though his writings exhibited philosophical and mystical notions. Wundt was the author of an exhaustive treatise

running into ten parts and connected with folk psychology. Wundt clarified the concept of collective mind and showed how it differed from the individual mind. It was his opinion that the social processes are best studied in their own social context than in the laboratory, and that is where they should be studied. Besides his elaboration of the concept of the collective mind, Wundt also deeply analysed the various bases of customs, traditions, myths, social organisations and language, etc. Defining folk psychology Lazarus writes that it is the duty of folk psychology to search for and to discover those laws which function where many people live together and work together. It need hardly be pointed out that folk psychology and social psychology are very near and have many points in common.

VIEWS OF THE BRITISH EVOLUTIONISTS

Further contributors to the store of social psychological thought have been the British evolutionists. The Darwinian theory of evolution influenced the notions of social psychology in the same profound way in which it influenced other fields of knowledge, and attempts were made to understand the evolution and behaviour of the individual. Of the social thinkers those influenced by Darwin's concept of evolution were Herbert Spencer, Bagehot and Karl Marx. They borrowed the principle of natural selection from biology in order to explain social evolution. According to Herbert Spencer human life is the continuous adjustment of internal and external relations. Hence in order to understand it, it is necessary to understand the social environment.

FOUNDERS OF SOCIAL PSYCHOLOGY

Having passed through the various stages mentioned above, social psychology now reaches its modern stage. Four scientists may be mentioned as the originators of the scientific form of social psychology—(1) Gabriel Tarde, (2) Lebon, (3) Edward Ross, (4) William McDougall. One might as well get briefly acquainted with the thoughts of the founders of social psychology whose work in this direction may be supposed to be spread over the period between 1890 and 1910.

(1) *Gabriel Tarde*—Gabriel Tarde was a famous French

scholar of law, and according to many thinkers the founder of social psychology. In 1890 he published his famous treatise upon the laws of imitation which he named '*Law of Imitation*'. In this book the influence of the social environment was analysed from the psychological viewpoint. According to Tarde, in this process of influencing, the role of imitation is the most important. He went so far as to say that society is imitation. The example of hypnotism that he utilised to explain is also very important. According to Tarde even man's criminal behaviour is the result of his social circumstances. Man's mental activities and processes are the bases of social life. Tarde has divided these mental interactions into three classes—(1) Repetition, (2) Opposition, (3) Adaptation. Tarde was not the first to propound the principle of imitation. He was anticipated by Bagehot in 1878.

(2) *Lebon*—Five years after Tarde's book, Lebon's famous book '*The Crowd*' was published. This book was devoted to the description and elaboration of crowd behaviour in which there exists, according to Lebon, a collective mind, apart from the individual mind, which possesses extreme suggestibility, contagion, impulsiveness, emotionality and credulity. Lebon's concept of the collective mind has been refuted. The importance of his notion lies in the fact that his was the initial attempt at a psychological explanation of crowd behaviour.

(3) *Edward Ross*—Scientifically defining social psychology in his book, *Social Psychology*, Ross has described it as that branch of knowledge which studies the interaction of man and the environment surrounding him. He was the first to describe systematically the thoughts expressed by Tarde, Lebon and Bagehot. He has presented the psychological analysis of crowd, fashion, traditions and folkways, customs, conflicts, compromise and public opinion. He has attempted to explain various social phenomena on the basis of the principle of imitation and suggestion. Furthermore, he was the first to suggest a scientific definition of social psychology.

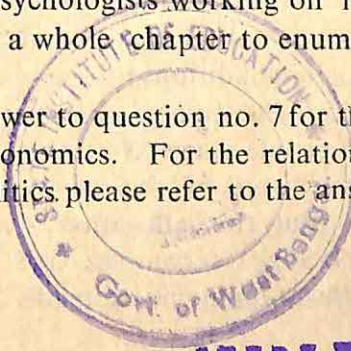
(4) *Wm. McDougall*—William McDougall, in his once renowned book, '*Introduction to Social Psychology*', tried to explain man's social life by means of the principle of instincts.

Despite bitter criticism at the hands of its antagonists, McDougall's theory of instincts is still not completely refuted because there is no unanimity of opinion concerning it. The critics have shown the importance of the social environment in the development of the social self of the individual.

PRESENT DEVELOPMENT OF SOCIAL PSYCHOLOGY

Having passed through the hands of the forementioned originators, social psychology now enters its present state of development. Its modern development is largely confined to the 19th and 20th centuries. In the 19th century people were prone to regard it as a branch of sociology, but by degrees its separate nature came to be recognised thanks to the efforts of F. H. Allport who did much to win this recognition for it and to separate it from sociology. In 1924, Allport indulged in recrimination against the concept of group mind. For the last fifty years maximum possible research is being carried on in social psychology with the help of the experimental method. Social psychology has also benefited by the contribution of some psychoanalysts and psychiatrists. Among them were Charcot of the Paris school and Sigmund Freud, the founder of Psychoanalysis, to mention only two. Besides Freud, Jung also has been enlightening about the unconscious causes of crowd behaviour. Furthermore, those who have made solid contributions to the development of social psychology are the psychoanalysts Lasswell, Horney, Dollard, Kardiner, and Fromm. Of the numerous social psychologists of the modern era the names of Kurt Lewin, Brown, Kimball Young, Sprott, Sheriff, Krech, Crutchfield, Gardner Murphy and Newcomb deserve to be mentioned. Besides these distinguished thinkers, there are so many social psychologists working on its various aspects that it would need a whole chapter to enumerate their names.

Please refer to the answer to question no. 7 for the relation of social psychology to economics. For the relation between social psychology and politics please refer to the answer to the question no. 9.



Q. 5. *What is the importance and value of the study of Social Psychology for modern India? Discuss its relationship with (a) ethics, (b) radio technology.* (Agra 1956)

DOUBT ABOUT THE VALUE OF SOCIAL PSYCHOLOGY

Social psychology is believed to be the first essential for solving the social problems of all modern nations. But there was a time when political thinkers, leaders and administrators did not have much faith in the efficacy of social psychology in the solution of social problems. In their work, *Theory and Problems of Social Psychology*, Krech and Crutchfield have considered the reasons for this lack of faith in social psychology and its consequent disregard. Before going on to a description of the importance of social psychology, it would be scientific to glance at these causes, the main among which are the following :—

(1) *Research in social psychology is useless*—Failing to understand the differences between the scientific and the layman's definition of any subject, people decline from attributing any importance and value to research in the field of social psychology. Every leader is prone to think that the elements of social psychology can be known by experience and that his experience of social interactions is comprehensive enough to give him superiority over the social psychologist. Hence research in this subject is useless. It, of course, cannot be denied that leaders and administrators have a fair knowledge of the subject but because of the mere possession of such knowledge he cannot be called a social psychologist. The objective of science is not to control or to predict but to analyse and to explain. Scientist applies the scientific method to the study of some specific field of knowledge and scientifically analyses it. This analysis helps in controlling and modifying social conditions.

(2) *Social Psychology does not provide adequate knowledge*—Some people allege that this subject does not provide adequate knowledge of the problem and hence it has no importance. But this allegation stems from the fact that human psychology is complex and no unqualified or final statement concerning it can be made. But does social psycho-

logy hereby become worthless ? The fact of the matter is that no science is perfect and complete and neither does any science present a complete picture of the problems in its sphere. It is the endeavour of every scientist to attain perfection in his own sphere and the same is true of social psychology. No thinker, who is unprejudiced, can deny that social psychology has contributed much in the form of useful knowledge concerning matters of propaganda, public opinion, leadership, crowd behaviour and other social phenomena.

Even if the knowledge provided by social psychology is inadequate the effort should be made to gain more knowledge. In this assertion there is no implied allegation that social psychology is worthless.

(3) *Fear of social psychology*—Among those who belittle the subject there are many whose vociferations are prompted by the fear that social psychology will shred the mask they wear before the public and will present them in their naked objectives. People of this type are inspired by shallow interests and their behaviour is typical of their class since their type has always objected to every science, challenged its scientific nature and even frolicked with the lives of its scientists. Evidently, the opinions of people of this calibre do not influence the importance of the subject.

IMPORTANCE OF SOCIAL PSYCHOLOGY IN MODERN INDIA

Social psychology has even greater importance for a country like India which is at the moment passing through a period of emergency in which disruptive forces have gained momentum and the social problems have assumed almost unmanageable and dangerous proportions. The unity of the nation has been endangered. Under such circumstances the contribution of social psychology has added importance. In a general way the following points can be enumerated in an attempt to show the importance of social psychology for modern India :

(1) *Assistance in removing communal tensions*—At the root of all the casteism, groupism, linguism and regionism found in India is communal or group tension the main cause of which is psychological. Social psychology traces these causes of

group tension and gives specific suggestions for curing and modifying and removing the prejudices, mental fixations, tenacious beliefs, unreasoned decisions and mistaken notions and tendencies, inherent in them. In connection with the problem of communalism some research has been conducted under the renowned psychologist Gardner Murphy. If similar researches were to be made upon other tensions and related problems their nature would be clarified and suggestions for their solution would be forthcoming.

(2) *Importance in the field of social reform*—Indian society is beset with many problems such as the problem of dowry, the problem of untouchability, problem of objection to widow marriage, mutual differences, etc. Social reform is necessary for the solution of these problems, but social emancipation cannot be externally imposed. For it to succeed, the tendencies, emotions, habits, feelings etc., must undergo change. The wrong and no longer efficacious traditions and dogmas which have been instilled into them must first be eliminated. And for this the psychological aspect of these problems must be understood prior to introducing the necessary psychological changes into the people. Social psychology can provide important direction in this.

(3) *Value of social psychology in the field of trade*—Trade in India lacks the initiative and drive with which it is characterised in other countries. One cause of this is the failure to convert to scientific means that are now available and the dogmatic abstinence from the use of advertising techniques and propaganda methods despite the realisation of the part played by public opinion, fashion, interest, etc., in increasing sales. Social psychologist makes a speciality of studying fashions, public opinion, propaganda, etc. and he can hence give expert opinion on these aspects, being in the nature of a specialist. The more scientific the propaganda, be it in the field of war or in the field of trade, the greater will be its success.

(4) *Importance in the field of industry*—India is at the moment engaged in a planned industrialization of the country both through the public as well as the private sector. The

essential prerequisites of such an ambitious plan are specialised labour, machinery and raw materials. But probably even more important is the maintenance of cordial relations between employer and the employed. If these relations do not continue on the lines of cordiality but are marked by discord, then there is very great possibility of misunderstanding and the misguided efforts at reprisals in answer to fancied grievances on both parts. Problems such as strike are primarily and fundamentally psychological; which lend themselves to a psychological analysis and solution. Hence the importance of the social psychologist. In the industrial sphere the suggestions given by these specialists for organising industry, for providing the necessary stimulus to the worker, for reducing mishaps etc., are very useful and usually successful as well.

(5) *Importance of social psychology in the field of politics*—India is a nascent democracy. In a democracy there is every need for guiding and training public opinion. In its absence no control, ordinance or law can be successful. Either the law or control should concur with public opinion or the public opinion should be modified to agree with the control or ordinance. The guidance of the social psychologist is necessary both for gauging public opinion and for transforming it. In a democracy the public elects its representatives to form a government and hence the success of the democracy depends upon the success of the voting. It is necessary to train the people if the voting or election is to be a success, and for this the guidance of the social psychologist is desirable. Even the leaders would be well advised to abide by the principles of social psychology in their behaviour with the public. In order to make democracy a success it is necessary that there should be ever new leaders. As a matter of fact the fate of a country such as India depends upon successful leadership. Social psychology provides solutions for such perplexing problems as what is successful leadership? how can it be evolved? how can new leaders be evolved in different parts of the country? It is in a position to do so because it makes a detailed analysis of the phenomenon of leadership.

India is a republic. Here, the State governments are free to act in most matters while in some cases the Central government possesses all powers. The various State governments and the Central government must work in complete cooperation for the country to progress. This cooperation can be enhanced by the efforts of the social psychologists. It is not only in the scientific field but also in that of administration that the administrator should have some knowledge of social psychology. In its absence they will not be in a position to conduct themselves with tact when confronted with a crowd, public, etc.

(6) *Importance of social psychology in the development of self-government*—India is a country of villages in which the main problem is one of development of cooperation and self-government. In this, too, the social psychologist can be an eminently useful guide because the development of cooperation and self-government is ultimately a question of changing the attitudes, tendencies, habits, emotions, etc., of the people. There can be no external compulsion to be cooperative and compromising. All plans for the emancipation of the villagers should be guided by the social psychologist because rural reconstruction demands that those in control should understand group dynamics without the knowledge of which any reconstruction is difficult. And, group dynamics is the subject of the social psychologist's study.

(7) *Importance of social psychology in the cultural field*—India will have real self-government only when its development concurs with Indian culture. It does not mean that Indian culture could not do with some changes. Indian culture has always been changing but there has always been some proportion in this change. What is needed for a synthetic development is the transformation and change of traditions, customs, folkways, etc., and not their annihilation and infringement. And for this there should be the knowledge of the dynamics of the various parts and organs of social structure and folk culture such as associations, groups, customs, traditions, folkways, etc. This is within the scope of social psychology. It is apparent that suggestions from the social psychologist in this connection would be useful.

All that has been said so far on the importance of social psychology for India does no more than point to some particular spheres, besides which there are so many spheres in which the social psychologist can make valuable contributions if he is so inclined. To take but one example, wherever along the northern borders of the country aggressors have made invasions the suggestions of the social psychologists have come in handy in maintaining the morale of the civilians living nearby. Similarly, in the cold war the facts brought to light by social psychology find prolific use. It would be erroneous to think that the importance of social psychology in the spheres mentioned is limited to India, because it is useful in these aspects of life in every society of the world. Social psychology is at the present in an undeveloped state. It will gain in importance as it progresses and is ever in a better position to make predictions regarding social phenomena after studying the causes and effects involved. Finally a word of caution. One must keep an eye upon the limitations of social psychology while studying its importance. The social psychologist is neither a social worker nor a leader or administrator. He is no more than a specialist upon the conduct of individuals in social circumstances ; hence his advice is solicited wherever there are problems in which the social behaviour of individuals is inherent. But it is upto the social workers, leaders, and administrators to benefit by these suggestions.

Please turn to the answer to question no. 10 for the relation between social psychology and ethics.

Please consult the answer to question no. 11 for the relation between social psychology and radio technology.

METHODS OF SOCIAL PSYCHOLOGY

Q. 6. *What methods do social psychologists employ for obtaining data? Illustrate them.* (Karnatak 1965)

The chief methods of social psychology are as follows :—

1. Experimental Method,
2. Observational Method,
3. Case history Method,
4. Questionnaire Method,
5. Interview Method,
6. Performance Method,
7. Rating Method,
8. Situation test,
9. Projective Techniques.

For explanation of these methods see further question and answers in this chapter.

Q. 7. *Write a short note on experimental method in social psychology.* (Karnatak 1965 ; Agra 1966)

Discuss the advantages and disadvantages of the experimental method in social psychology. (Baroda 1959)

Illustrate the use of experimental procedure in social psychology. (Gujrat 1958)

WHAT IS EXPERIMENTAL METHOD ?

According to Garrett, experiment is a question asked systematically. Thus in experiment, the experimenter has a problem before him. He experiments to find out the answer to this problem. The clarity of the answer depends upon the clarity of the question. The question is based on a hypothesis. This hypothesis is proved or disproved by the experiment, e.g., suppose that while studying or teaching some one thinks that motivation has its role in study. This is merely a hypothesis. To examine it, it is placed in the form of a question—does motivation affect study? To get an answer to this question, it requires psychological experiments. Suppose

by the experiments one arrives at the result that motivation is useful in the study : this proves the hypothesis. Now another question might be raised as to how far motivation helps in study. This question will lead to further experiments in this line. In this way various types of enquiries can be made through the method of experiment, *e.g.*, experiment regarding the effect of motivation on labour. Similarly, the effect of smoking on study, of family environment on the child, the effect of intelligence and practice in learning etc., may be put in the form of the questions and experiments can be performed to get answers to them. In the experimental method, the observation is held in certain predetermined conditions. Thus experiment is a controlled observation. It is the observation of the behaviour or activity in fixed circumstances. The characteristic of this observation is that it can be repeated in different places and times without difference in results.

STEPS IN EXPERIMENT

There are the following steps in a typical experiment :

(1) *Raising a problem*—The first step in an experiment is the raising of the problem, *e.g.*, it is said that smoking is harmful to the students. On the other hand, some say that it helps in concentration. Those who are neither for nor against smoking, may say that it is not smoking, but the personality of the student which is relevant to his results in examinations. This discussion creates a problem about the effect of smoking on physical or mental capacity. This problem may lead to further experiments.

(2) *Formulation of a hypothesis*—The second step in experimental method is the formulation of a hypothesis. In the example of smoking the problem of its effect on physical and mental capacity can be put in the form of a hypothesis. This hypothesis will be like this : "smoking is harmful for physical and mental capacity." Now this hypothesis will be tested by experiments.

(3) *To distinguish independent variables and dependent variables*—The third step in experimental method is the distinction between independent variables and dependent variables. In the example of smoking, the physical and mental capacity

will be the dependent variables, since they will be fixed in experiment. Smoking will be an independent variable since the aim of the experiment is to find out the effect of its presence and absence.

(4) *Controlling the environment or situations*—The fourth and the most important step in the experimental method is controlling the environment or situations. There are several difficulties in the above-mentioned experiment on smoking. It is just possible that the subject may try to prove that smoking has no effect on physical or mental capacities. But to neutralise these possibilities the experimental situation is controlled. In the experiment on smoking, the eyes of the subject were closed by bandage. Two exactly similar holders were used. One of these holders had an electric wire through which the subject might inhale the warm air, while the other holder had a common cigarette. In all the sessions of the experiment all types of sounds related with smoking were made, *e.g.*, the rubbing of the match, etc. At the end of the experiment there were sticks and ashes lying round about, so that the subject might think that he really smoked. The subject cannot touch cigarette at any time. The experimenter himself puts and takes away the holder from his mouth. In the sessions, when cigarette was not given to the subject, the experimenter himself smoked. To stop the signs received by the smoking, sequence of giving and taking away the holders, the sessions of smoking and not-smoking were kept irregular. These special arrangements in the case of experiment of smoking are not necessary in all types of experiments. The experiments of control differ according to the nature of experiments. In the case of man some special types of controls are necessary so that the subject may not know the principles of the experiment, since it is feared that this might make difference in his mental attitude. But in the case of experiments on animals this difficulty is not there. So there are different types of controls in the experiments on animals, *e.g.*, Pavlov, in his experiment on conditioned reflex in the dog made special arrangement for the flow of saliva and to gather it outside the dog's mouth.

(5) *Analysis of the result*—The fifth important step in the

experimental method is the analysis of the results. Generally, the subjects of the experiment are divided into two groups—one controlled and another experimental. In the experiment on smoking every subject was also his controlled subject. All smoked half time and in the remaining half they inhaled warm air. The experimental group is often called independent variable, since the experimenter can stop it or modify it. In the experiment on smoking, cigarette is an independent variable and the results of its presence have been compared with the results of its absence. For the analysis of the results of the experiment, statistical technique is used.

(6) *Verification of the hypothesis by the result of the experiment*—The sixth step in experiment is the verification of the hypothesis by the result of the experiment. The result of the experiment exhibits whether the hypothesis was right or wrong. In the experiment on smoking, it was found by the comparison of the sessions of smoking and non-smoking that there was very little difference in the results. Smoking increased heart-beat and the trembling of the hand. This effect was observed more in non-smokers than the smoker subject. No influence was observed on mental capacities known by mental tests. After 18 days of smoking it was concluded that it had very insignificant effect. This result disproved the hypothesis.

LIMITS OF EXPERIMENTAL METHOD

Like other methods, experimental method has also its own limitations. The following are the most important limitations of the experimental method :—

(1) *Artificial situation of Laboratory*—Artificial situation of laboratory is characteristic of experimental method as well as its limitation. In the experimental method the experimenter leaves some variables independent, but controls other variables. But it is very difficult to ascertain all the variables working in a particular situation, e.g., in the attainment of scholarship, the hours of work, the hours of extra-curricular activity, anxiety for future, interest in the social work, motivation for social work, hours of study, etc., were controlled and the time given for student's study was increased and decreased. The

result by the increase and decrease of the hours of study shows its effect on scholarship. But it is possible that the variables, controlled in this experiment, may not exclude all those which affect the attainment of scholarship. As a matter of fact it is very difficult to ascertain all the factors affecting the attainment of scholarship in a man and the result is that the effect of some of the factors might be alluded to some others.

(2) *Difficulty in the control of the attitude of the subject*—Another limitation in the experimental method is the difficulty in the control of the attitude of the subject. In experiments on man it is often very necessary to control their attitudes, since if the subject is opposed to the experiment or careless towards it, he might give wrong answers or keep silent. But it is not always easy to control the attitudes of the subjects specially when they are children or students. This makes the result of the experiment unreliable.

(3) *Difficulty of securing the cooperation of the subject*—Another difficulty in experimental method is the difficulty of securing the cooperation of the subject. Experimental method is impossible without the cooperation of the subject, but the cooperation is not always easily forthcoming. It is possible that the subject may show himself fatigued or not-fatigued according to his attitude or give false replies. This difficulty makes experimental method unreliable.

(4) *Limited Field*—The last, but not least, important limitation of the experimental method is the limitation of its field. In several matters it cannot be applied at all, e.g., if one has to know the effect of bad environment on child's development, it is not possible to place some children in bad environment and to wait for the results. Again, in the case of the mental states, like love etc., it is neither possible to control them nor to create them in the laboratory. These and many other phenomena can be studied only through observation or introspection etc.

In spite of the above limitations of the experimental method, this undoubtedly is the most important and valuable method in social psychology. It is by this method that the social psychologist arrives at the most exact conclusions about

behaviour. But experimental method is limited to only those aspects of human behaviour, where one may hope to arrive at exact conclusions. On the other hand, some aspects of human behaviour are so changeable and complex that one should be satisfied with their observation and arrive at some workable conclusions. The field of experimental method, however, is gradually being widened with the advent of new inventions, regarding tools and instruments. If observation and other methods have widened the field of social psychology and made it more useful in daily life, it is the experimental method which has secured a respectable place for social psychology among the sciences. In the world outside the limits of laboratory, man will always learn by experience and observation, but it is on the experimental method alone that the future of social psychology as a science depends.

Q. 8. What is a case history ? To what problems can this method be applied ? What precautions should a research student take in this connection ?

(Gujrat 1961)

WHAT IS CASE HISTORY METHOD ?

The parents and teachers seek the guidance of the psychologist in their dealings with the children and students. They complain of the abnormality of the child or student to the psychologist who with their help finds out the causes and tries to remove them. In the Western countries, the frequency of nervous diseases is gradually growing as the rush of life is increasing with industrialisation and urbanisation. This has increased the necessity of guidance. The psychologists use a certain method known as case history in their study of abnormal cases. As is clear by the name of the method, in this method the psychologist traces the whole history of the case. The tracing of the history requires not only the statement of his story by the patient, but also whatever can be gathered from his relatives. The psychologist interviews all the near relatives of the patient and also his friends. By this interview much is known about the habits, routine, thinking, nature etc., besides the various incidents of the life of the patient. This interview also makes the psychologist know the various types of relations which the patient has with different persons. Again,

the patient is asked to relate this life history so far as he can prove. He is also asked to relate his dreams etc., and they are interpreted by the psychologist to get an idea about the infantile life of the patient. All the data gathered through the patient as well as those related to him in some way give an outline of the history of his case. By the analysis of this history, the psychologist tries to find out the causes of the abnormality. Suppose a child is taken to the psychologist whose behaviour is not normal, or who has run away from the school several times. The child is ill-mannered and bad-tempered. He does not bother about punishment or dictates of the elders. The psychologist interviews the parents and other relatives of the child and tries to know his case history. He takes the child with him into a room and sympathetically tries to know various things about his life. He enquires about the child's relations with his parents, teachers and relatives. He enquires about his conditions in school and about his friends. In short, he enquires about everything concerning the child and his relations with others. An analysis of all this data gives an idea about the causes of abnormality, truancy or bad manners. If the causes are discovered, the parents and teachers are guided accordingly and the malady is removed.

EXAMPLE OF A CASE HISTORY

An example from the report by Katherine M. Mourer known as a 'Behaviour Problem in a Young Child' will give an idea as to how the clinical psychologists use the case history method—

Lucy was 3 years and 9 months. She was very obstinate and short-tempered. From an interview with her parents it was learnt that the father and mother held each other responsible for bringing up the child as emotional and unbalanced. Then they were interviewed separately. An aunt of Lucy and a nursery teacher were also interviewed. In the interview, Lucy's mother described her family background. She told that Lucy was born normally and that her mother-in-law did not take part in the household work but remained with Lucy for hours. Lucy had acute constipation. She had occasional fits in which she lay down on the ground, cried and attacked

others. Lucy's mother did not want to disclose her marital adjustment. Her mother-in-law severely criticised her friends, her household management and her behaviour towards Lucy.

Lucy's problem began at the age of 2. At the age of 3 she liked to hear stories instead of playing with the children of her age. While among other children, she quarrelled with them. She liked to live with her father and go for a walk with him, though when angry she did not spare even her father. Once when her father did not hear her, she bit him in the leg.

An interview with her father disclosed that he was proud of Lucy. He thought her to be very intelligent and described how Lucy paid attention to him and worked like an adult woman. He expressed doubt in Lucy's happiness and that perhaps she never felt secure.

A physical examination of Lucy disclosed that except some weight she had no physical abnormality. According to doctors constipation was due to wrong habits of diet. Sucking the thumb, biting off the nails and turning the hair, was clearly observed. When her father brought her to the psychiatrist, she appeared to be attractive, modest and feminine. When her mother brought her she appeared to be obstinate and unmanageable. Sometimes she struggled and quarrelled and lay down on the ground and cried, when requested by mother to wear the coat. Psychological tests showed that she commanded a vocabulary found in a child of eight years of age and that she was more intelligent than the average. The powers of language were far more developed than the physical powers.

The clinical psychologist came to the following conclusions about Lucy's abnormal behaviour :

She was a very well developed and brilliant child with an attractive personality. She was used to close attention and company of the adults and her daily routine was extremely unsystematic, resulting in fatigue. This resulted in absence of harmony between the parent-child relationship. She did not get opportunity of adjustment with the children of her age. Her intellect was too much developed because of absence of variety in experience. Her capacity did not develop harmoniously and her word powers were excessively developed beyond

motor capacity. She understood her weakness which made her adjustment on child's level still more difficult. She appeared to be an extremely fatigued small child-tyrant who did not get emotional contentment from her mother and was introvert and dependent on her father.

The psychologist mainly recommended the following things for her :

Friendly relations with mother should be established and her life at home should be re-organised. She must get more sleep, balanced diet and should play with children of her age. In the evening she must be attended by some member of the family—mother, father or grand-mother. The mother should feel that she is responsible for the progress of the child. But father and mother-in-law were also told that they should change their routine in order to make the relations of mother and Lucy better.

The child was admitted into a nursery school and arrangements were made between the school and clinic so that she might not be turned out of the school before she could be reformed. In the beginning, Lucy felt it difficult to adjust herself to the nursery school. But after some years, it was found that Lucy was far more brilliant than the children of her age in studies as well as in scouting etc. But she could not overcome her early weakness which lay in the lack of affection for the mother and excessive attachment to daddy. At 15 years of age, she was a beautiful girl who appeared to be very able and behaved with a balance. She had no nervous habits. According to her own report, her greatest happiness was to work with daddy. The man whom she dreamt to marry was exactly like daddy.

The example cited above shows very well the problem, the procedure and the work of the clinical psychologist with the aid of the case history method.

LIMITATIONS OF CASE HISTORY METHOD

Like other methods in psychology, case history method has also its own difficulties and limitations. One of the limitations is that it is very difficult to know the whole history of any patient and to observe it objectively. It is possible that

while relations are interviewed they may be prejudiced in their answers or try to hide something unpleasant. In the case of the children, it is difficult to know their history through them, because their memory is neither strong nor reliable and the psychologist has to depend upon the reports of the relatives. It is possible that the parents do not observe something about the history of the child which is very important for the case. These and other limitations make it difficult for the clinical psychologist to arrive at a proper diagnosis. In the case of the adults, abnormals etc., however, the psychologist gets the data of their dreams, analyses them and finds out some unconscious causes. He may also ask the patient to explain things about his childhood and tell the psychologist his history. The psychologist may question him from time to time and can get much out of his statements. Thus in the case of the adult abnormals, the difficulties are less than those in the case of the child. This, however, does not mean absence of difficulties and limitations which are always there. But in the ultimate analysis the case history method has proved to be very valuable for the diagnosis of mental abnormalities. As a matter of fact it all depends upon the experience and ability of the psychologist as to how far he is able to gather a history and analyse it to find the real causes. A psychologist like Sigmund Freud can very well make use of a case history to discover the causes of the most complex type of abnormality.

Q. 9. *Explain and examine any one method used by the social psychologists to collect data.* (Bombay 1961)

OBSERVATIONAL METHOD

Every society has got some taboos regarding the sex behaviour. These taboos have influenced the development of males and females in a particular society. What shall be the influence on human development if all these taboos are removed? This cannot be known by actually abolishing all the taboos since that will lead to disorganisation of society. This phenomenon can be examined only by observation of the development of persons in the societies where there are very few or almost no taboos on sex activities. Similarly facts

regarding the insane and mentally abnormal person cannot be determined either by introspection or through experiment. In such cases it is the method of observation alone which is serviceable.

STEPS IN OBSERVATION METHOD

The above-mentioned examples regarding the observation method exhibit some of its particular traits. Roughly speaking various steps in the method of observation are as follows :

(1) *Observation of behaviour*—The first step in observation method is the observation of behaviour. Observation literally means the examination or perception of some behaviour or processes. In observation every thing or phenomenon is directly perceived, e.g., the psychologist perceives the behaviour of the animals. If some one has to study the social behaviour of monkeys, he should go where the monkeys are assembled and observe their behaviour.

(2) *Nothing of behaviour*—Observation in psychology is a scientific method. Hence it is not sufficient to perceive a certain behaviour and to remember it. The observation on the other hand, should be carefully noted down. In the example of the study of the social behaviour of the monkeys, the observer should carefully note down their various activities.

(3) *Interpretation and analysis of behaviour*—The third step in the method of observation is the interpretation and analysis of behaviour. If the behaviour is noted, it can be analysed at rest and effect underlying it can be clarified. The movements of hands and legs, the sound, the gestures and other external activities express the internal conditions of the person. In the case of animals their mental conditions are inferred from their external activities. The basis of this inference is not the experience of the psychologist himself, but the behaviour of other animals and his insight into animal psychology. Thus the behaviour is interpreted on the basis of analysis and inference.

(4) *Generalisation*—The fourth step in observation method is generalisation. Scientific principles are based upon generalisations. Psychology is a science ; hence its principles are also of the same nature. In observation as a method of psychology,

the purpose is to find out general principles. In the examples of the social behaviour of monkeys, various psychologists will observe their behaviour, note it, analyse it, interpret it and finally find out general principles through generalisation.

DIFFICULTIES IN THIS METHOD

Like other methods of psychology, the observation method has also some defects or difficulties. The main difficulties are as follows :—

(1) *Influence of personal interest*—In the observation method the psychologist himself observes ; hence it is more likely that his personal interest should also influence his observation. In the example of the observation of the social behaviour in monkeys, if a psychologist has an excessive interest in sex-behaviour, he will mainly attend to their sex activities and conceive them as more general than they actually are. Along with observation the personal interest also influences his interpretation. An excessively sexual person often interprets non-sexual behaviour of others as sexual. A wicked man finds some wicked purpose even behind the sympathetic action of others. A religious man would interpret even the sexual behaviour of others as pure and religious. Thus the behaviour is interpreted wrongly due to personal interest and attitudes. In the study of child, insane, and mentally abnormal persons, this difficulty is very much observed, because there is much difference in the mental activities of these persons and those of the psychologists.

The above-mentioned difficulty in observation method is undoubtedly real, but can be removed through scientific detachment. The mental conditions of others can be understood through constructive imagination. It is true that few have scientific detachment and constructive imagination, but these can be developed through long practice and training.

(2) *The possibility of bias*—According to personal views and tendencies of the psychologists, there is a possibility of bias and prejudice in the interpretation of behaviour, e.g., in the countries where prejudices based on colour are largely prevalent, the white psychologists seldom find good or higher traits in the behaviour of black subjects.

But in spite of the above-mentioned limitations and difficulties in the method of observation, it is indispensable in social psychology. As has already been pointed out in many cases other methods are entirely useless and only the observation method works. In fact the behaviour requires training and practice to observe correctly and accurately. The observer should first analyse his own tendencies and remove pre-conceptions, prejudices, attachments and aversions and develop scientific attachment. Many of the things will be left without observation in the beginning or will be wrongly observed, but practice will make observation more accurate. It is experience and practice that make observation scientific. The expert psychologists can train the newcomers in observation. The personal bias, prejudice and errors can be removed by comparison of the notes of several social psychologists and through mutual discussion.

Q. 10. *Explain the questionnaire and interview method used in psychological research on social problems. Discuss their advantages and limitations.* (Gujrat 1958)

QUESTIONNAIRE METHOD

Questionnaires have been used extensively in the investigation of personality. The name suggests that it is a list of selected questions the answers to which throw light upon the peculiarities of personality. 'Yes' and 'No' are written in front of these questions. The student either strikes out the wrong answer or indicates the correct one. Questionnaires are used to gain knowledge of traits like self-confidence, sociability, introversion or extroversion, tendency to dominate or be dominated, etc.

There are some difficulties in the questionnaire methods. It has the following limitations :—

1. Often the subjects conceal the facts and give wrong answers.
2. Sometimes the framing of the questions is such that the examiner takes them to mean one thing and the subject another.
3. Usually the subjects write the answer without any adequate amount of thinking thus leaving possibility of mistakes.

In spite of these difficulties, the questionnaire method has proved to be of tremendous value. Allport and Minnesota etc., have formed questionnaires which enable the study of some subtle quality of the personality. It affords a lot of assistance to comparative study because of the various answers of the subjects to the same questions. The conclusions based on these questionnaires are comparative as well as numerical. They also facilitate study because a number of people can be studied simultaneously.

INTERVIEW METHOD

The interview method is one of the most important methods for the study of personality. It is the method widely used in the selection of people for government services. In this, the subject and the examiner sit facing each other while the former answers questions asked by the latter. Besides the answers which the subject offers, his personality is indicated by his expressions, methods and various other things. This method, like the case history method, needs very experienced examiners who ask questions which can probe the correct thing and which enable the subject to express himself without any apprehension. To tell the truth interview method depends as much on the examiner as it does on the subject.

Q. 11. *Write short notes on—(A) Performance Method, (B) Rating Scale Method, and (C) Projective Techniques.*

PERFORMANCE METHOD

The performance method was conceived by May and Hart Shorne. In this method the subject is given a variety of specific jobs to be performed and the subtle quality of his personality examined. For example in order to test the honesty of children 8 or 10 weights, with little difference between them, were located at some place. The exact weight of each was written under it and the children were told to place them in the correct order. The honest children experienced great difficulty while the dishonest read the weights under them and placed them in order promptly. A very simple method of judging the honesty of the students in the class could do something like this. Some piece should be dictated and the copies collected. The mistakes of each should be

secretly noted without any markings on the copy, following which the copies should be returned with the direction that the mistakes are to be noted and marks allocated. The dictation should be written on the black board. The honest will cross their mistakes while the dishonest will quietly correct them. The honesty of the students can be judged by comparing these with the mistakes previously noted.

RATING METHOD

Another method of measuring personality is the rating method, in which roughly the work is done in two ways. One, the subject is asked to answer questions related to qualities of personality. The answers which the subject offers or the answers which he selects indicate his personality. Another way of applying the rating method is to place the subject in real situations and then study his behaviour and reactions. For example, in order to judge qualities like skill, labour, etc., in a person, he may be given a variety of jobs to perform.

As it is, the rating method is deceptively simple. But it needs more skilful examiners. Roughly speaking, it presents the following difficulties :—

1. Skill and capability are essential in the examiner.
2. The possibility of prejudice is very great because it is a general truth that no person observes the defects of his near and dear ones.
3. Another grave difficulty of this method is the fact that upon observing a particular good or bad quality we class his personality as good or bad and then see good or bad in the other aspects of his personality.
4. It is very difficult to enumerate or evaluate the quantity of one subtle quality. Mistakes are often made in this.

In spite of the above difficulties both social and industrial psychologies make adequate use of this method. As has been pointed out previously too, it can be made realistic to a large extent if the examiner has all the essential qualities.

PROJECTIVE TECHNIQUES

The most popular of all the methods for the investigation of personality is the projective techniques. Its name suggests

the fact that it is founded upon the element of projection. Projection means the observation of some specific thing in some thing or action, according to one's personality and mental state. The Taj Mahal, to take an example, is a marble building many people go to see. Different people find in it different things, keeping with the peculiarities of their personalities. An emotional person sees it in the form of a formal symbol of emotions while, to the person who gives importance to political and economic questions, it may be a symbol of exploitation. This is an example of a material object but it does make clear the fact that human beings do not see an object as it is but also project the specialities of their own personality into it. Many peculiarities of the personality are investigated by an analysis of this projection and by a comparison of it with the projections affected by others.

Two tests in the projective methods are more famous :—

1. Rorschach ink blot test.
2. Murray's Thematic Apprehension Test known in brief as T.A.T.

They are extensively used in the investigation of personality in general. These will, therefore, be described briefly here.

(1) *Rorschach ink blot test*—This test was conceived by the Swiss scientist Herman Rorschach. He used 10 original ink blot cards which are still in use today. There is no picture made in these blots. Five of these are black, two black and red and the other three multicoloured. To investigate personality, they are exhibited before the subject one after the other and he is asked to describe everything he sees in the blot. These are shown for a determined interval of time. These cards are shown to the subject for a second time and he is asked to point out the location, of whatever he had seen, on the blot. In order to establish the meaning of the subjects for a reaction to the blots, the psychologist analyses the location, deciding factors and the object. The analysis of the location serves to indicate whether the subject reacted to some particular spot on the blot or towards the blot as a whole. As a general rule it is believed that the person who reacts more

completely is more principled. The analysis of the deciding factor is an attempt to find out whether the reaction of the subject is towards the shape of the blot or the colour in the blot or to the motion of the blot. As to the object, the analysis shows whether the subject sees in it the figure of a man or an animal or anything else.

Besides the above analysis, facts like the time taken by the subject to react to the whole blot, the number of activities which he did and whether he did them normally or not, are also noted and observed. All these things tend to help in the analysis and investigation of the concealed and unconscious peculiarities of the subject.

The biggest difficulty in the ink blot test is that the description of the subject's reaction becomes quite subjective, which conceals to some extent the correct personality peculiarities of the subject. But maximum efforts are being made to make this test scientific.

(2) *Murray's Thematic Apperception Test*—The founder of this test, Murray, investigated the peculiarities of personality with the help of some picture. These pictures are still considered to be conclusive. Observing these pictures, the subject, by projection, identifies himself with the characters in the picture. The pictures are presented one by one to the subject who has to compose a story on them in some fixed time period, say five minutes. Unknowingly, the subject expresses many of the peculiarities of his personality in this story by projection. He does not get the time to think. Therefore the story expresses his natural desires, emotions, sentiments etc. On the basis of these stories, the psychologist analyses the personality of the subject and uncovers the causes.

As in the Rorschach ink blot test, there is a lot of complexity in Murray's thematic apperception test, and the personality investigation done by it is not numerical but qualitative with grave possibility of mistakes. But, still, there is no doubt that an experienced and skilful psychologist can use this method to reveal the specialities of the personality of the subject. This test helps in the discovery of many mental distortions, enabling subsequently their curing.

RELATION OF SOCIAL PSYCHOLOGY WITH OTHER SCIENCES

Q. 12. *Analyse the place of social psychology in social sciences. How can it be helpful in the understanding of social problems?* (Agra M.A. 1963)

SOCIAL PSYCHOLOGY AND OTHER SOCIAL SCIENCES

Social psychology studies the behaviour of the individual in society. In this way it studies social interactions and group dynamics. It is the study of all social activities of the individual. But its subject matter is not the entire web of social relationships. Besides it there are many other sciences which study the behaviour of the individual in society. Social psychology bears an important relation to these social sciences. Among them are sociology, anthropology, ethics, economics, political science, criminology, etc. In addition to these, social psychology has important relation with social philosophy and ethics because it is only in the light of the ideals prescribed by these sciences that the social psychologist can suggest ways and means to modify the social behaviour of the individual. Of the many social sciences the one closest to social psychology is sociology, because it studies the subject matter of social psychology from the sociological viewpoint. The fact of the matter is that the structure of society is so vast and complex that, for its complete study, a division of labour and specialisation in the form of various social sciences is essential. In this way, every social science studies social interactions and social relationships from its own viewpoint and throws light upon its various specific aspects. But the various aspects of the individual's social behaviour have profound mutual relation. In the same way, the various parts of society are also intimately related. Hence no social science can afford to disregard any of its sister-sciences.

SOCIAL PSYCHOLOGY IS AN INDEPENDENT SCIENCE

Some scholars grant the greatest importance to social psychology among the social sciences. On the other hand some scholars do not accept it as an independent science but look upon it as a branch of sociology and psychology. It is the contention of these scholars that social psychology is not developed enough to be able to claim a distinct status. This opinion concerning the place of social psychology among the social sciences is now obsolete. Now social psychology has developed so much that there is no doubt about the propriety of considering it an independent science.

SOCIAL PSYCHOLOGY HAS AN IMPORTANT PLACE AMONG THE SOCIAL SCIENCES

C. D. Broad has given the utmost importance to social psychology in the field of knowledge because with its help man can understand himself and his companions and can evolve adequate means of social progress and social adjustment. Wm. McDougall has also granted the utmost importance to social psychology among the various social sciences because it is the only science which tries to understand the mental aspect of the human being and attempts the scientific analysis of man's social behaviour. Today, the practicability and utility of social psychology is not a secret for anyone. Without its assistance it is not possible to understand the social progress of man. Its assistance is indispensable in the knowledge of group dynamics. In trying to assist in the comprehension of the individual's behaviour in social circumstances social psychology has succeeded in disproving many false notions. It advances important suggestions for the solution of social problems. In this way it is evident that social psychology has an important place among the social sciences.

Q. 13. *Evaluate the contribution of social psychology to the study of sociology.* (Poona and Bombay M.A. 1960 ;
Agra 1964 ; Gorakhpur 1961)

PSYCHOLOGY AND SOCIOLOGY

Sociology is the science of society, *i.e.*, that of social relationships. "Psychology" as Thouless points out, "is the

positive science of human experience and behaviour." Thus it is clear that the fields of psychology and sociology are very close to each other. Both are positive sciences. Both are factual and use scientific methods. The power of prediction in the case of both the sciences is less than that in other sciences. In both these it is difficult to be absolutely objective. In spite of all these similarities between sociology and psychology there are also noticeable differences between them. Of these some of the most important differences are as follows:—

(1) *The difference in attitude*—The attitudes of sociology and psychology are vastly different from each other. As MacIver has pointed out, "It is a difference of attitude in regard to a common material." According to psychology every action of man has some psychological basis. It studies human being as a person or individual in a certain environment. Sociology, on the other hand, emphasizes more the society than the individual. According to it the basis of social behaviour of man is his tendency to live in the group. Thus while the psychological standpoint is individual, the sociological standpoint is social.

(2) *The difference in unit*—The unit of psychology is individual while the unit of sociology is the group. Thus psychology studies the individual apart from his cultural and geographical environment. Sociology, on the other hand, studies man in the context of society and as a part of it.

(3) *Difference in the methods*—Both psychology and sociology use different methods in their study.

In spite of all the above-mentioned differences, sociology and psychology are closely related. Without the understanding of human psychology, it is difficult to understand human activities and inter-relations. Similarly, without the knowledge of social relations, processes and phenomena, many of the secrets of human psychology remain unknown. Thus both these sciences are mutually helpful. In the words of MacIver, "Sociology in special gives aid to psychology just as psychology gives special aid to sociology."

SOCIAL PSYCHOLOGY AND SOCIOLOGY

One of the most important branches of psychology is

social psychology. It is here that one notices nearest relation between psychology and sociology. While defining social psychology, Krech and Crutchfield have said, "Social psychology is the science of behaviour of the individual in society." Social psychology is so much similar to sociology that Karl Pearson has not admitted any difference between them. In the words of Motwani, "Social psychology is a link between psychology and sociology." Thus the relation of psychology with sociology is very close. Lapiere and Fransworth have rightly said, "Social psychology is to sociology and psychology as bio-chemistry is to biology and chemistry."

In spite of the above-mentioned close relation between sociology and social psychology, there are some fundamental differences between the two sciences. Some of the main differences are as follows :—

(1) *Difference in subject matter*—Sociology studies the social relationships, institutions, groups etc. But social psychology studies the behaviour of the individual in group, crowd, mob, audience and other social situations. In the words of Klineberg, "At the same time it remains true that the primary concern of the sociologist is group behaviour and that of the social psychologist is the behaviour of the individual in the group situation." Thus the subject matter of sociology and social psychology are different. Bogardes has rightly said, "As psychology analyses mental processes so sociology analyses social processes."

(2) *Difference in attitude*—There is difference of attitude in the studies of sociology and social psychology. Social psychology studies the attitudes of the individuals towards the cultural and social values. Sociology studies social forms and values related with these attitudes. W.R.H. Rivers has rightly pointed out that both these studies are closely related, but they should not depend on each other.

Thus psychology provides elemental facts to sociology while social psychology provides conditioning facts to it.

Q. 14. *What is your justification for distingusiing Social Psychology from General Psychology? What are its fundamental concepts and the uses to which it can be put ?* (Punjab 1956)

State and discuss the distinction between General and Social Psychology. (Gujrat 1958)

“As a basic science, social psychology does not differ in any fundamental way from psychology in general.” Do you agree with this view? Discuss fully with examples. (Bombay 1960)

Social Psychology is the study of the individual's behaviour in society. It studies neither the individual nor the society but the interactions between the individual and the group. Its subject matter consists of these psychological interactions. On the other hand, general psychology is a science of the behaviour of the individual. It makes a scientific study of man's experience and behaviour. This behaviour includes his mental activities besides the interactions of the organs. This behaviour is in the nature of reaction to the stimulus present in the environment. Man lives in an environment, from which he receives a variety of stimuli to which he reacts by indulging in some internal and external activities. The study of all these activities is within the scope of general psychology. This environment of the individual is roughly of two kinds—natural and social. Social psychology limits its study to man's interaction with the social environment.

RELATION BETWEEN SOCIAL AND GENERAL PSYCHOLOGY

From the foregoing description it is evident that there is the following relation between social and general psychology :—

(1) *Study of behaviour*—Both social and general psychology are psychology, hence both study the behaviour of the individual. This behaviour of the individual constitutes both his internal experience and his external actions.

(2) *Positive science*—Both social and general psychology are positive sciences and both employ the scientific method to search for psychological facts.

(3) *Psychological methods*—Both general and social psychology make use of psychological methods—experiment, observation etc., and both are scientific in their methodology. Both proceed through collection, analysis and classification of data before generalizing it into general principles, which can be tested and on the basis of which predictions concerning

behaviour can be made after the cause-effect relationship has been discovered.

DIFFERENCE BETWEEN SOCIAL AND GENERAL PSYCHOLOGY

Despite the foregoing points of similarity, social and general psychology differ in the following important respects :

(1) *Difference in viewpoint*—Social psychology and general psychology differ in respect of their viewpoint. General psychology is concerned with the individual himself whereas social psychology is interested in his interactions with his environment and group.

(2) *Difference of scope*—In this way social and general psychology differ in respect of their respective scopes. As has been stated earlier general psychology studies every action of the individual towards every environment while social psychology concerns itself merely with his reactions towards the social stimuli which he receives. In addition to this social psychology also studies the various social stimuli and the circumstances related to them. The study of these aspects is apparently not within the scope of general psychology.

(3) *Difference of unit*—The unit of general psychology is the individual. The unit of sociology is the group. The unit of social psychology is the psychological interaction between the individual and the group.

DIFFERENCE BETWEEN SOCIAL AND GENERAL PSYCHOLOGY IS RELATIVE

In discussing the difference between general and social psychology it is necessary to be aware of the fact that the deviation between the two is relative. Actually speaking, no behaviour of the individual can remain untouched by the social environment. Even in the absence of other individuals the individual is always within the social-psychological field. Socialization has its effect upon every aspect of his behaviour and upon all his activities. Hence it is difficult to say which of his actions are a reaction to the purely natural environment and which action is exclusively concerned with the social environment. As Freud has written, "In the individual mental life some one else is invariably involved, as a model, as an object, as a helper, as an opponent, and so from the very first indivi-

dual psychology is at the same time social psychology as well in this extended but entirely justifiable sense of the words." One example is sufficient to illustrate the state of confusion and inseparability in which the social and the natural environment is to be found. It is a matter of common experience that the manner in which the civilised man reacts to natural objects and phenomena such as the sun, moon, mountain, river, sea, etc., is manifestly different from the manner in which the primitive man is prone to react. The primitive man entertains an attitude of fearful reverence towards them and endeavours to win them over to his side by magic or religion. On the other hand, the civilized man knows their real nature and through the knowledge of the natural laws related to these phenomena tries to gain control over them and to utilise them to his own benefit. The difference in the reactions of the civilised and the primitive man towards these natural objectives is caused by the differences in their respective social environment. As the psychologists have conclusively shown, man's personality is formed by the social environment and the culture. It is through his action and reaction with other individuals that man is socialised and in the background of all his behaviour, this socialization is invariably present. His behaviour is the result of his actions and reactions with other people. Then, how can one completely isolate social psychology and general psychology in the study of perception, learning, motivation and other psychological processes. But whereas general psychology studies their individual aspect, social psychology studies their social aspect. Nevertheless, both social and general psychology study the individual in society, because outside the society the personality of the individual cannot develop. And, the concepts that both social psychology and general psychology use for analysing the behaviour of man are the same. As has been stated earlier, the difference is one only of subject matter and viewpoint. M. Sherif has written only too correctly, "Social psychology derives the designation social, not from the use of a different set of concepts, but from the fact that it extends concepts valid in general psychology in the social psychology."

Q. 15. *Discuss the relation of Social Psychology with Radio Technology and Philosophy.*

SOCIAL PSYCHOLOGY AND RADIO TECHNOLOGY

In the modern era the radio is an important mode of forming and influencing public opinion and a widely used means of propaganda. Conferences, lectures, messages, etc., broadcast over the radio are promptly heard by millions of people situated thousands of miles away who are influenced by it. This influence is apparent in society, culture, traditions, customs, behaviour, likes and dislikes, fashion, tendencies, literature, art, and everything else. Radio has contributed much to the development of literature. But in wartime or in period of peace, the radio has always been an important link between the leader and the public. One can hear the voice of the leader over the radio, and consequently the impression left upon the recipient is greater than when the message is conveyed to him through the newspaper. It is a psychological fact that something heard has greater impression and conviction than something read.

RELATION BETWEEN SOCIAL PSYCHOLOGY AND RADIO TECHNOLOGY

Social Psychology is the science of man's behaviour in society. It studies those interactions that take place between the members of the group mutually. In the course of such a study it makes a detailed study of public opinion, propaganda, rumour, leadership, etc., and discovers the psychological facts at the base of these phenomena. Having studied the motives, mental tendencies, orders, sympathy and imitation, prejudices and stereotypes, etc., it puts forward suggestions for modifying them. Social psychology makes a psychological study of democracy and suggests measures concerning its success. It defines principles for transforming group behaviour in the desired manner after making a psychological analysis of it. Hence, it is for social psychology to define the type and manner of propaganda which suits and which should be used in a democratic social order. It is only after such knowledge has been provided that proper use of the radio can be made. It is evident that the radio is no more than a means. The

manner in which it should be employed in order to influence the public in the way desired is defined by social psychology.

RESEARCHES OF SOCIAL PSYCHOLOGIST IN RADIO TECHNOLOGY

Due to this important and close relation between social psychology and radio technology the social psychologist has made many important researches in the field of radio technology. These researches brought to light new means whereby the effectiveness of the radio could be increased. In connection with the subject of psychological influence upon the public, there have been many scientific researches upon propaganda by radio. In the book *Psychology of Radio* Cantrill and Allport have disclosed the following important facts concerning the radio :—

(a) In broadcasts over the radio female voices should be employed because their voice is better liked by the public.

(b) Over the radio the speeches of the well trained and practised speaker are preferred.

(c) Emphasis should be upon clear and distinct pronunciation.

(d) On any subject, a general description should also be accompanied by a particular commentary.

(e) Change should be made because it is effective, but it should not exceed a limit.

(f) Sentences should be made lengthier or shorter to suit the subject. Common and short sentences are to be preferred but if the subject is interesting they can also be made longer.

(g) The speed of speaking should not be too fast ; it should be between 115 and 160 words a minute.

(h) On an average the programme should be no longer than 15 minutes although in programmes such as dramatic representation the duration can also be increased without detriment.

It need hardly be pointed out that if the above facts are kept in view, the power of the radio in generating a favourable public opinion can be fully utilised. Radio influences even social values in addition to the thoughts, opinions, beliefs and tendencies of the public.

SOCIAL PSYCHOLOGY AND PHILOSOPHY

Social psychology is related not only to the sciences but also to philosophy. This relation is particularly reflected in two branches of philosophy—ethics and social philosophy.

ETHICS AND SOCIAL PSYCHOLOGY

DIFFERENCE BETWEEN ETHICS AND SOCIAL PSYCHOLOGY

In the words of Stout, "Ethics enquires how we ought to will, not how we actually do will. Psychology, on the other hand, deals only with the process of volition as it actually occurs without reference to the rightness or wrongness, or to the ultimate conditions which make rightness and wrongness possible." This statement is equally applicable to the distinction of ethics and social psychology. Thus, social psychology and ethics are different, having the following points of disagreement :—

(1) *Difference in the nature*—Social psychology is a factual and positive science while ethics is an axiological and normative one. Social psychology examines facts for formulating general laws while ethics describes them in the light of ethical good. Social psychology studies what is, while ethics contents itself with 'what ought to be'. In Seth's words, "Ethics is the science par excellence of the ought."

(2) *Difference in the scope*—The scope of social psychology is wider than that of ethics, including, as it does, the study of cognition, emotion and volition. Ethics restricts itself to will or the process of volition. And even if it does study cognition and emotion it is only in the context of volition or activity. Ethics studies human experience in the form of activity inclined towards some ethical ideal.

(3) *Difference in viewpoint*—Both Ethics and social psychology study human behaviour but their viewpoints are different. Social psychology studies ethical ideals only in the form of mental facts. Ethics studies psychological facts from the ethical viewpoint.

RELATION BETWEEN ETHICS AND SOCIAL PSYCHOLOGY

Consequently, ethics cannot be said to be a branch of psychology as some hedonists believe. In spite of the obvious fundamental disparities ethics is based on social psy-

chology in some points. Ethics is the science of the ultimate good. It searches for the ideals of human behaviour, it decides the good or bad of our volition. In the light of the ultimate good, it tells us about the value we should achieve. But before we know this we must know how we do come to have our values in society. This is where social psychology comes in. It tells us how we attain values and goals. Thus, ethics depends upon social psychology for knowing the psychological basis of ethical values. Before arriving at the ethical 'ought' it is necessary to have a psychological study of the socialization process and its relation to the motivating causes of activity, desire, reason, intentions, difference between ethical and unethical acts, nature of conscience, relation between intelligence and volition, freedom of will and other activities. Any doubtful or incomplete knowledge of these would lead to faulty concept of the perfect good. Correct social ethics can be based only upon correct social psychology. In this way, ethics and social psychology are intimately related. It is difficult to make ethics practical and to understand the ethical situation without a knowledge of social psychology. Ethics presents man with the ideals, social psychology suggests methods for making them practical, in society.

SOCIAL PSYCHOLOGY AND SOCIAL PHILOSOPHY

WHAT IS SOCIAL PHILOSOPHY

In order to comprehend the relation between social psychology and social philosophy, it is necessary to know precisely what social philosophy is. Social philosophy is the philosophy of society. Philosophy is the synthesis of values and ideals. In this way, social philosophy is the synthesis of the values and ideals related to society. Society is a web of social relationships. Social philosophy studies these relationships in the light of the values of the social whole. Like philosophy, it is also evolutionary. It is the philosophy of social values. It analyses the ideals of individual and society. In the words of Prof. L. T. Hobhouse, "We set before ourselves a conception of the harmonious fulfilment of human capacity as the substance of happy life, and we have to

enquire into the conditions of its relations. We consider laws, customs and institutions in respect of their functions not merely in maintaining any type of social life but in maintaining or promoting a harmonious life." In this way, social philosophy studies social relations in the light of the ultimate ideal. It searches for this ultimate ideal and in its light evaluates different social relations, actions and incidents.

RELATION BETWEEN SOCIAL PSYCHOLOGY AND SOCIAL PHILOSOPHY

Social psychology is the study of the conduct of the individual in the society. It studies the reactions between individual and individual as well as between individual and group, and, discovering the cause-effect relationships inherent in these interactions, prescribes general principles based upon them. On the basis of these general principles it can make predictions concerning the behaviour of individuals in the group. In this way, while social philosophy presents social values, psychology tells of the ways and means of attaining these values. Values lack meaning in the absence of facts and facts are purposeless without values. In this way, social philosophy presents the end while social psychology provides the means to this end. Social values should be such that they do not contradict social psychology because in case they do, it will not be possible to apply them to life. Social philosophy should be based upon social psychology. In the event of its not being so it will be impracticable. On the other hand, the social psychologist should be fully cognisant of the social objectives, in suggesting measures to be adopted for their achievement. Only then will his knowledge have any utility. Obviously, social psychology and social philosophy are mutually complementary.

DIFFERENCE BETWEEN SOCIAL PHILOSOPHY AND SOCIAL PSYCHOLOGY

In spite of the profound relation between social philosophy and social psychology, they differ in the following respects—

(1) *Difference of subject matter*—The subject matter of social psychology is social interactions. It studies their psychological aspect. Social philosophy studies values related to man. Wherever social psychology concerns itself

with the study of values it does so only in the form of psychological facts.

(2) *Difference of method*—In this way the viewpoint of social psychology is factual while that of social philosophy is normative. Social philosophy does not go any further than presenting a factual account of the individual's behaviour in the form of reaction to social circumstances and social stimuli. And social philosophy carries on the good work by evaluating them in the light of man's ultimate ideals or highest values.

(3) *Difference of method*—Social psychology is a science. It, therefore, employs the scientific method. In the scientific method, efforts are made to discover facts concerning the subject through observation, recording, classification and generalisation, etc. The method of social philosophy is philosophical. In the philosophical method every fact can be seen as a part of the whole, from the synthesizing viewpoint, with the help of present experience, intuition and logic, etc.

From the foregoing description it is evident that social psychology and social philosophy are different in nature. One is philosophical while the other is scientific. But, just as philosophy is incomplete without science and science without philosophy, both social philosophy and social psychology need one another.

BIOLOGICAL FOUNDATIONS OF HUMAN BEHAVIOUR

Q.16. *Write a short note on Heredity and Environment.*

WHAT IS HEREDITY ?

Heredity involves all those physiological and psychological characteristics which a person inherits from his parents. These characteristics are transmitted to us through the Gene. In this way the children of white parents are fair while those of dark parents are generally dark. Negro children exhibit all physiological characteristics of their Negro parents. If one of the parents is fair while the other is dark, the child may be either fair or dark-complexioned. It is heredity which determines the colour of the skin, the colour of the hair, structure, height, facial features, nasal index, cephalic index, etc.

HOW DOES HEREDITY WORK ?

Before there was any scientific investigation, it was believed that the effect of heredity is a result of the mixing of the blood of parents. But nearly one hundred years ago, a priest Mendal proved the fallacy of this theory by his experiments on the pea seeds. Mendal's experiments and the investigations of other scientists proved that the effect of heredity is transferred from one generation to the next through the gene. By the intercourse between male and female, the sperm cell of the male meets the egg cell of the female and the child is conceived. These cells are made of protoplasm, and they have chromosomes in their nuclei. There are genes inside chromosomes. The heredity of the child works by these genes, determining his physiological and some psychological peculiarities. In human beings every physiological trait has a definite gene corresponding to it. This gene is never found in the other because both the parents contribute one gene each. Thus the person gets a pair of genes from his parents for every physiological sign. This is heredity. If these two genes are

similar, the child inherits that quality, but if the two are dissimilar, it is the dominant of the two genes which gives its qualities to the child. Take an example. If both mother and father are not fair, and their genes are of a fair colour, the children too will be in all probability, fair. If the gene of one of the parents is fair while that of the other is dark, the qualities that the child inherits will come from the more prominent of the two, though it is not inevitable that the child will be fair if both the parents are fair. The real importance is that of the genes. If the child of fair parents is dark, it means that one of the two was carrying a dark gene from his previous generations which became dominant at the time. Sometimes one gene lies dormant for generations but becomes active in one generation. Sometimes there is a change in the power of transmission of the gene. This mutation causes a sudden change in the gene. No one gene can, however, produce some physiological sign by staying away from the other genes. In reality, different genes create a condition in which all the physiological signs are determined for the child.

HEREDITY AND ENVIRONMENT

Scholars are not unanimous about the relation between heredity and environment. Some psychologists opine that all physiological and psychological characteristics of the individual find their determinant in heredity. Galton, the eminent author of '*Hereditary Genius*', says that genius is an innate quality immune to the environment. On the other hand, some psychologists think that environment alone is responsible for moulding the character of a person and that heredity does not in any way affect the individual. Dr. Watson said that "Give me a child and I will make him anything." Thus the supporters of heredity and those of environment have been engaged in an extreme controversy.

In reality, both the heredity and environment share the importance. MacIver and Page have said very correctly that "Every phenomenon of life is the product of both. Each determines the character of the individual. Neither can ever be eliminated nor can ever be isolated." Experiments relating to heredity have proved that it is not the sole factor which deter-

mines development of the personality of human beings. And similarly, experiments conducted in the field of environment also indicate that it is not the only factor influencing personality. In Altenberg's words, "Each trait requires both heredity and environment for its development."

HEREDITY AND ENVIRONMENT ARE COMPLEMENTARY

Actually, heredity and environment are the two aspects of the same element. Davis writes, and very correctly, "Terms like heredity or environment do not refer to anything tangible but to an abstraction." In relation to human development, heredity cannot be imagined apart from environment and neither can environment be imagined apart from heredity. Lysenko has taken an example from nature to explain it. Only wheat will sprout from a seed of wheat and the same applies to mustard. But when the farmer decides to sow wheat he has in mind all those things which he needs to make that seed sprout and the extent to which he can lay his hands on them. Obviously, the sprouting of the wheat-seed and its development depends on both environment and heredity. David Abrahamson wrote, "What the individual can do is decided by heredity and what he does is determined by the environment." The energies of the individual are in the heredity but it is upto the environment to extract these energies. Lumley has beautifully described this relation between heredity and environment. He wrote, "It is not heredity or environment, but heredity and environment."

Q. 17. *Does heredity have the same significance for physical appearance, intelligence and personality? Give reasons for your opinion.*

EFFECT ON PHYSIOLOGICAL APPEARANCE

To study the effect of heredity on physical appearances, children of several varied races were compared with their parents. From these studies it was concluded that it is heredity which determines physical appearance. But other scientists pointed out that the effects of food and environment are by no means negligible. Franz Boas collected examples in which Japanese and Jews residing in U.S.A. had increased in height and the shapes of their heads had also changed.

EFFECT ON INTELLIGENCE

Having experimented upon Negroes and White soldiers in connection with their intelligence, Yerks concluded that due to heredity, there is a difference of intelligence, between the two. Clark experimented in New York and Los Angeles and contradicted Yerks in his conclusion that the difference in intelligence between Negroes and the Whites is insubstantial. In an important school in New York 10% of the selected 500 students were Negroes, equivalent numerically to the ratio of the Negro population of New York. Besides this, a 9 year old Negro girl registered an intelligence quotient of 200, twice the intelligence of a normal child. Even among the Negroes, Klineberg found a disparity between those of the north and those of the south, the former being the more intelligent because of better developed education and environment. Then, again, scientists have pointed out that the Negroes are always at a disadvantage in these tests designed specifically for the Whites. Intelligence tests developed for one group do not suit other groups.

J. Mackeen Cattell, in his book *American Men of Science* wrote that when the generations of 885 American scientists were studied, it was seen that 1/5th of them came from the trades people, another 1/5th from the agriculturist, notwithstanding the fact that the agriculturists comprise 40% of the population while the handful of trades-people represent only 3% of the population. From this study, attempts have been made to prove that due to the effects of heredity, some specific groups or classes show a greater ability for trade than those belonging to other groups. But Cooley, in his essay *Genius, Fame and Comparison of Races*, disproved this opinion by recounting the examples of 61 scientists of Europe.

EFFECT ON PERSONALITY

It is indisputable that heredity determines the difference of sex and it is on this basis that some scientists contend that heredity determines personality because it is the difference of sex which determines the personality of men and women. People, in general, believe in a fundamental difference in the personality of men and women due to the difference in sex.

Thus the qualities of patience and emotion are attributed to a woman and she is called the very picture of love and affection. It is generally believed that their main function is to give birth, to look after their offspring and to work in the house. Literature holds such typical thoughts that woman is like a creeper which lives entwined about man. Her personality is considerably influenced by that of man. On the other hand, man by nature is hard, persistent, intelligent, independent and self-supporter. While women take an interest in art and literature, men take an interest in science, mathematics, war and other difficult affairs.

The popular thought, which attributes difference in the personalities of male and female to the difference in sex is not borne out by facts. One can find among women those who are dangerous criminals, fighters, scientists, mathematicians, politicians. From the researches of the anthropologists it has been proved that in different cultures men and women develop varying personalities and the difference in sex plays a very insignificant role. The famous anthropologist, Margaret Mead, studied the cultures of Arapesh, Mundugumor and Tchambuli, three native tribes of New Guinea. In the Arapesh tribe no difference in the personality of males and females was discernible, both being equally co-operative and efficient. Men and women in the Mundugumor tribe were equally ruthless and aggressive. In the Tchambuli tribe there was an unmistakable difference between the two. Margaret Mead concluded from this that the development in personality depends upon the culture, not excluding the effect which sex has on the personality of an individual. It is universally accepted that the physiological structure too has a significant effect upon personality. The physical energies of man and woman are not the same. When compared to man the average weight and height of a woman is less. Her body is naturally adapted to reproduction and the care of her offspring. Her body is more delicate than that of man and due to the physiological difference caused by the difference in sex, they occupy different status in society and, consequently, the difference in their personality is quite natural. The extent of difference in the

personality of individuals, however, varies with the variation in culture. Thus the extent to which difference in sex affects personality is governed both by heredity and environment. Landis and Landis correctly said, "Heredity explains man, the animal; environment, man, the human being."

The above exposition of the effects of heredity upon physical appearance, intelligence and personality makes it quite obvious that its effects are not similar and equal in all cases. We know from experience that heredity has its most pronounced effect upon physical appearance, somewhat less on intelligence and least of all upon personality. This conclusion is supported by scientific researches.

Q. 18. *Describe in broad outline the nervous system considered as a stimulus-response mechanism.*

Response Mechanism is that system which helps the organism to adjust itself to the environment and controls its activities. Thus it is due to response mechanism that one finds selection, adjustment, combination etc., in the human behaviour. The response mechanism is divided into the following parts :—

(1) *Receptors*—the cells of the eye, nose, ear, tongue and skin etc., are receptors. They receive the sensation. Human behaviour begins through the receptors. It is only after the receptors have received the sensation that the response in the organism begins.

(2) *Effectors*—Effectors include muscles and glands. They make the actual response possible.

(3) *Nervous System*—Nervous system controls the response. It joins the receptors and motor organs.

Human organism is affected by the environment. The sun, heat, cold etc., affect our body. The body responds to external stimuli. This response changes the external environment. When something pinches, the pinched one feels a sensation. The sensation is received by the nervous system through which the receptors and motor organs are connected and the muscles of the hand react immediately so that the pinching object is removed. Thus the receptors receive stimuli from the environment and the motor organs change the environment

by response. The human organism has innumerable receptor-cells. In the eye alone there are lakhs of cells. Similarly, the receptor organs, *e.g.*, muscles etc., have innumerable muscle-fibres. The nerves connect the receptors and the muscles and thus make response possible. These nerves carry the message from the receptors to the muscles. This communication has a speed of 75 yds. a second. In times of emergency it becomes even more rapid.

NERVOUS SYSTEM

Nerve is the most important part of response mechanism. It joins the receptors and the effectors. The nervous system is divided into two parts : (1) Central nervous system, and (2) Autonomic nervous system. In the human organism there is a whole network of nerves and this network presents the structure of the nervous system.

CENTRAL NERVOUS SYSTEM

The Central nervous system is an important part of the response mechanism. It is divided into two parts : (1) the spinal cord, and (2) the brain.

The spinal cord is situated in the back-bone. It is a white matter having a form as that of a rope. Its upper part is made of white matter while the inner part is that of grey matter. The spinal cord has two types of nerves : (1) Sensory or afferent, and (2) Motor or efferent. These nerves join the receptor and the motor organs. The sensory nerves carry the muscles from the receptor to the centre of the nervous system. The motor carry the message from the nervous system to the muscles. This coming and going of the messages is through the grey matter of the spinal cord. The grey matter forms 50% of the spinal cord and the rest is covered by the white matter. The pathways of spinal cord are situated just beneath the skin. Its middle part has cell-bodies and the nerve path-ways are in its peripheral portion. In the white matter there are tracts up-side and down-side. In the grey matter there are associative nerves.

The spinal cord controls the reflex action. In the reflex action the sensory nerves carry the sensation to the brain and

from the brain the motor nerves carry the message to the muscles. This reaction is so rapid that it takes almost no time. Besides controlling the reflex action, the spinal cord also joins the external organs with the brain. In it 31 pairs of nerves come from outside. Every pair has a sensory and a motor nerve. These nerves join the spinal cord with the external parts of the body. Thus the external parts *viz.* hands, feet, etc., are governed by the spinal cord. It controls all the learned activities like writing, reading, cycling, typing, walking, running and talking etc. The brain has not to interfere with all these activities.

Besides the spinal cord, there is yet another important part of the central nervous system called the brain. The brain is divided into the following three parts :

(1) Cerebrum, (2) Cerebellum, and (3) Mid-brain or Medulla Oblongata or Brain Stem.

(1) *Cerebrum*—The cerebrum is bigger than the cerebellum or brain stem. Hence it is known as cerebrum or big brain. It is extended from the eyebrows upto the centre of the skull. Thus it is the foremost part of the skull. In it, the arrangement of the white and the grey matter is opposite to that of the spinal cord. Its upper part is made of grey matter while the inner is made of white matter. As it has been said earlier, in the spinal cord the upper part is made of white matter while the inner part is made of grey matter. The upper part of grey matter in the cerebrum is known as the cortex. Near it there are groups of nerve cells which form the sensory areas and motor areas of the brain. The white matter forms the nerve-fibres. The grey matter forms the nerve cells.

(2) *Mid-brain*—The second part of the brain is the brain stem or medulla oblongata. It is through this part that sensations sent to the spinal cord reach the brain and the responses from the brain reach the lower part of the spinal cord. The work of the spinal cord has already been described earlier.

(3) *Cerebellum*—The cerebellum is the third part of the brain. It is situated in the portion behind cerebrum. It is

divided into two lobes. Inside these lobes there are white nerve fibres which are covered by a thin layer of grey cells. There are some fissures in this part which are deeper than those of the cerebrum. The cerebrum controls the kinaesthetic movements and co-ordinates the muscular activities.

AUTONOMIC NERVOUS SYSTEM

This is an important part of the nervous system in the human organism. It is known as autonomic nervous system, because it is independent of the central nervous system in its action. For example, in the emotional state there are many changes in the body which are governed by autonomic nervous system and in which the central nervous system takes no part. But this does not mean that the autonomic nervous system has no relation with the central nervous system. As a matter of fact the spinal cord which is the important part of the central nervous system has also an important role in the autonomic nervous system. Hence it can be said to be autonomous only in the sense that it controls and governs all those activities in which the brain has nothing to do. The activities of this system cannot be checked even with efforts. It goes on acting independently.

The main function of the autonomic nervous system is the adjustment between the activities of the different parts of the body. Many of its nerves beginning from the brain and the spinal cord reach the stomach and nerves carrying blood. These nerves control the activities of the internal and external muscles. It is the autonomic nervous system which controls the activity of the glands, the stomach and the blood vessels. It is this system which controls the activity of the different parts of the body, *e.g.*, lungs, heart, liver, spleen, rectum, sweat glands etc. Thus as a matter of fact this is a motor nervous system. Many of the ganglia of its nerves, cells and also the synapses are situated outside the central nervous system and central nervous system takes no part in their activities.

The left part of the autonomic nervous system is divided into three parts as follows—(1) Cranial, (2) Thoraco-Lumber, and (3) Sacral. The thoraco-lumber is the part from the brain

stem to sacrel. The reason to call it thoraco-lumber is that the nerves of this part reach the thorax, beginning from the spinal cord. Below thoraco-lumber and in the lowest part of the spinal cord, is the sacrel. The autonomic nerves and the different parts of the body are connected with the spinal cord. Thus the autonomic nerves are extended upto eyes, salivary glands, mucous membrane, blood vessels, heart, liver, stomach, pancreas, intestines, adrenals, kidneys, bladder, colon, rectum and genital areas. Besides, these are also extended upto sweat glands and cutaneous vessels. The ganglia and spinal cord are linked by those nerve fibres which reach the ganglia from the spinal cord. In a ganglia there are 22 sympathetic ganglion. The sympathetic ganglion are on the upper surface of the white matter, known as myline. The axon fibres beginning from the ganglia return again to the nerves of the spinal cord.

The autonomic nervous system is divided into two parts—(1) Sympathetic nervous system, and (2) Para-sympathetic nervous system. The activities of both these parts are opposite to each other.

(1) *Sympathetic Nervous System*—The sympathetic nervous system prepares the body for emergency. It saves the body in times of emergency. It also works in emotional states. Due to its activity the retina of the eye acts at the time of emergency and the blood vessels of the stomach send more blood to the muscles and brain instead of sending blood to the stomach. As a result of this the digestion stops and so also does hunger. The muscles and the brain work rapidly as the intestines stop working and the gastric glands stop giving secretions. The heart beats with a speed since it has to pump blood rapidly. The adrenal glands excrete adrenalin. As a result of adrenalin the sugar is increased in the blood resulting into increase of strength in man. Excitement results in the destruction of many cells and the rate of respiration is increased. The water metabolism drops down resulting in dryness in throat and mouth. All these activities can be seen at the time of quarrel or fighting, anger or fear. In the emotional state, the galvanic response activity also becomes less.

(2) *Para-sympathetic Nervous System*—Another part of the autonomic nervous system is para-sympathetic nervous system. It is the link with cranial and sacral. The main work of para-sympathetic system is anabolism. It includes the concentration of the energy of the body and strengthening of the different parts of the body by this concentration. As the activity of the sympathetic nervous system decreases, the speed of the heart beat is lessened and the blood pressure also becomes less. The activity of the salivary glands increases which helps in digestion, resulting in increase in the weight of the body. The pupils of the eyes contract resulting into relaxation of the eyes. The para-sympathetic nervous system controls the activity of the sacral division. It keeps the bladder, the colon and the rectum healthy and helps in excreting the different kinds of useless and poisonous matter from the body.

The sympathetic and para-sympathetic nervous system differs from each other as explained below :—

(1) In the sympathetic nervous system the ganglion are in the spinal cord near those internal organs of the body, which they excite. But in the para-sympathetic nervous system the ganglion are not in the spinal cord but near bodily organs.

(2) In the sympathetic nervous system the whole system works together, but in the para-sympathetic nervous system the different parts are independent.

But this does not mean that the sympathetic and the para-sympathetic nervous system are not related. As a matter of fact they co-operate in spite of these distinctions. Thus due to the co-operation of the sympathetic and para-sympathetic systems, there is a balance in the body in both the states of work and rest.

MOTIVATION AND INSTINCTS

Q. 19. *Write short note on Motivation.*

(Vikram M.A. 1963, 1962 ; Agra M.A. 1963)

In the words of Guilford, "A motive is a particular internal factor or condition that tends to initiate and to sustain activity." Thus motivation includes all those internal conditions which begin an activity or sustain it. Motive is different from stimulus because it is there even before the stimulus. In the absence of internal motive there cannot be any response, however intense the external stimulus may be. The word motive includes all the internal and external factors that initiate an activity. But in psychology motive includes only those factors which control the activity of the living being. It does not include mechanical or reflex actions because they depend on the physical structure and the external environment. Such mechanical behaviour is observed in less developed animals. On the other hand, in the developed animals their changing physical and mental conditions control their behaviour. It is said that the horse can be taken to the water, but no amount of effort can make it drink. In spite of the presence of the water, the horse will drink only when it feels thirsty. The motives depend on the changing physical conditions and past experience. A burnt child dreads the fire because the memory of burning is always present in his mind. Thus it is clear that motivation explains the 'why' of behaviour. Why a certain animal or man behaves in a particular way can be known by an inquiry into his internal motivating factors. Sometimes this 'why' can be inferred from external behaviour also. The influence of the sex motive can be inferred by a particular behaviour of a pair of pigeons. The cause of a particular behaviour towards the child shows tender motive in the mother. There can be one motive behind different actions and different motives behind the same action. A

man can throw a rupee towards a beggar due to disgust and also due to pity. A soldier can save a person from drowning due to altruistic motive and also to take him to gallows. Psychology explains the real motives behind the behaviour and experience of the individual and living beings.

MOTIVATION IN LEARNING

The motivation has much effect on learning. In the absence of motivation either there will be no learning or very little learning and the learned activity shall be forgotten very soon. On the other hand, sufficient motivation will release energy in the process of learning. The motive gives energy for the continuation of the process of learning. It is due to motive that the student goes on studying attentively for weeks, months and years. Just look at a boy desirous of learning how to cycle, and you can very easily see the element of motivation in his activity. He tries to learn cycling with perfect attention and with all his energy. He fails several times and gets cuts and bruises, but he does not cease to make efforts. If he does not succeed one way he adopts another way. So long as he does not learn cycling, a restlessness is seen in him, so much so that he often dreams of cycling. After he learns cycling, he seems to be very happy and is seen cycling now and then, here and there. This importance of motivation in learning has been widely utilised in education. A good teacher tries to excite motive in the students before beginning some new chapter or before asking them to learn some new work. As he succeeds in doing so, half of the work is over, because now he has only to guide the child, the rest the child learns himself. Learning is a voluntary activity. The more difficult a subject of learning is the more power will be required to learn it and consequently the more motivation is required for it.

Motivation is not only required in teaching, but also in learning for oneself. Hence an intelligent student develops motivation in his studies. By motivation the learning becomes active. In it, the interest and attention are spontaneous, more work is done in less time and a thing learned once is remembered for ever. Motivation has the same place in learn-

ing as energy in mechanical function.

Q. 20. *Write a short note on sociogenic motive.*

(Agra M.A. 1962)

The biogenic motives are connected with the organism but there are some motives which are related to objects outside the organism. Woodworth called them objective tendencies. Many motives are the result of social effects. These are sociogenic motives. Gregariousness is a social motive. A child is unable to fulfil his physiological need unaided. He learns the ways of their fulfilment from others. Thus, a developed individual fulfils his needs in accordance with the laws of society. This leads to a socialisation of his needs, an activity in which the individual develops many needs and motives the physiological causes of which are difficult to trace. An example of this is the difficulty in identifying physiological causes with the lust for money, search for fame, literary and aesthetic tendencies of the modern man. It is apparent that many of the motives and needs of individuals are learned in society. They may be called secondary and non-vital motives. Some learned motives, which are found in most people in a greater or lesser degree, are now described. These being numerous, only the major ones will be dealt with here.

(1) *Praise and Blame*—The tendency to win the praise and avoid blame motivates human behaviour in nearly all societies. Every person wants to be praised by other people even though he may not like to be praised by them directly. Similarly, no one likes to be defamed or humiliated by others. Generally, the idea of right and wrong is linked with praise and blame. A person learns praiseworthy behaviour and avoids a detestable one from his childhood. A child fights shy of punishable behaviour but gladly adopts behaviour which may earn him the love of his mother. Later, this tendency takes the form of praise and blame because praise is fruitful and blame is harmful. Even a person indifferent to the derogation or flattery of the society pays great attention to the praise or blame accorded to him by his own conscience which is the product of thoughts of the socially right and

wrong. The experiments carried out to study the effects of praise or blame establish that they definitely affect the person. The effect of praise is comparatively more than the effect of blame.

(2) *Mastery Motive*—Alfred Adler has accepted the mastery motive to be the most important motive in human life. According to him man tries to master others, in every field of life. Nietzsche believes the 'Will to Power' to be the major motive in life. According to Darwin there is a struggle for existence at every step in nature and it is the fittest who survives. It follows that every creature tries to attain power. Animals living in groups have a leader who maintains his masterly position by force. Besides the leader there are people who are situated at different levels. The person who will replace the leader is also decided upon. Mastery may be ascertained by age, power or intelligence and these criteria of mastery change with the time and place. In animals, usually, it is the power which is the criterion of mastery.

As a consequence of the mastery motive a competitive tendency and a tendency to rivalry is found in most societies. When competing, a person invariably puts in greater efforts, and even more so when the competition is personal rather than in groups.

But these facts cannot go uncontradicted. The mastery motive being acquired, it is not inevitable that it be found in every society. The tendency of self-assertion is so rare in Arapesh of New Guinea that it is an abnormality there. This tendency is uncommon in Zuni and Hopi Indians. Among these people the best man is not allowed to participate along with the other competitors. In observation it was seen that the Zuni children do not try to get ahead of others in a question and hesitate in showing results better than the others. Why are they so different from other societies in this respect? The elderly people in their society discourage the tendency of self-assertion in infancy whereas this tendency is encouraged right from the start in other societies. In comparison with the Western society, the Indian child is taught to live peacefully, believe in God and depend on luck. Therefore an Indian is comparatively

less active than a member of the Western society.

(3) *Aggressiveness*—This is an expression of the mastery motive. There is a great diversity in this tendency which is the result of the different existing ideals and rules in a society. In India, for example, the Nagas are a blood-thirsty tribe who are called Headhunters while many other Himalayan tribes are very peaceful. In a civilised society murder is considered a wrong and no woman marries a murderer but among the Nagas it is that person who doesn't cut heads who finds it difficult to find a bride. The Arapesh tribe of New Guinea discourages the aggressive tendencies, while on the other side, the Mundugumors encourage it from childhood. Therefore, the aggressive tendency, like the mastery motive, cannot be accepted to be innate and universal. They are acquired tendencies whose existence depends upon social conditions.

(4) *Self-submission*—Some people have accepted as natural the tendency of self-submission, as opposed to that of self-assertion. Undoubtedly, the child has many occasions for self-submission, being helpless before his elders. These childhood impressions are important and lasting but it is correct to call the submissive tendency a learned tendency because it is usually learnt in the family or the society. Being comparatively weaker, women have a greater tendency to self-submission but in some South America sea islands the women are the leaders and the men follow them in political and economic matters. Thus, this tendency depends on the social pattern. It varies in degrees in different societies and it may even be completely absent.

(5) *Gregariousness*—This tendency makes a person want to live in a group with the rest of the tribe. This tendency is expressed in the form of herd behaviour in animals. For this reason, goats and sheep live in flocks, though this tendency is not present in all animals. Thus it is neither internal nor universal, and also not self-generated. This gregarious tendency is not found in every person. While many people live in group there are some who detest. This tendency is in reality, learnt, which includes the advantages of a society. The person gets food, drink, accommodation easily, in a group,

and he is enabled to satisfy his many tendencies.

(6) *Imitation*—Though imitation is seen very much in the human beings it is not compelling. Even if the existence of any such instinct is given credence its field is very limited. It is common knowledge that a child learns his activities, habits and behaviour by imitating others, sometimes imitating grown-ups without a knowledge of what he is doing. The power of imitation is stronger in humans because they can make more minute distinctions. It is not necessary that he may observe all the details or that he may imitate immediately but imitate he does. Imitation is very important in human learning. Some birds give a very good imitation of voice but others do not have this quality. This tendency varies with the power of imitation in the animals.

(7) *Sympathy*—This is an experience of another person's emotional response. Seeing another person in serious trouble a sympathetic person experiences a similar, though less intense, feeling. Some people cannot keep back their tears when they see another crying. Some people are seen crying for hours upon seeing a tragic story on the cinema screen. Take a look at the ladies coming out of the picture house after seeing a tragedy and you will see marks of crying on most faces. But this reaction is not seen in every one. Some people laugh, not only at people in pain but even when they are causing grave pain to others. What would you say of such people? They are devoid of sympathy. The news of the death of hundreds of people in Germany makes you curious but even the death of a distant relative makes you unhappy. Why is it so? Actually, sympathy cannot be said to be innate. A major part of it is conditioned response while the remainder, too, is in some way a learned motive.

Q. 21. State and examine McDougall's theory concerning the foundation of social behaviour. (Karnatak 1965)

All the psychologists are not agreed on the subject of instincts. Adam Smith, in his treatise '*Sympathetic Basis of Human Activities*', has accepted an instinct called sympathy as the basis of all human behaviour. The sociologist Trotter, in his exposition *Instinct of the Herd in Peace and War*, believes

all human behaviour to be based on the instinct of the herd. Sigmund Freud, the founder of the science of psychoanalysis, claims the sex instinct to be the source of all human endeavours. Latter on, Freud made mention of the instincts of self-preservation and death. James has enumerated 32 instincts. Thorndike mentioned more than a 100 instincts to start with, but then tried to limit them to 40. L. L. Bernard, in his book *A Study in Social Psychology*, counted 110 instincts. Dreyer has classified the instincts as Appetitive and Reactive.

DEFINITION OF INSTINCTS

The most famous and scientific theory is that of William McDougall. Defining instinct, McDougall calls it "...an inherited or innate psychophysical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least to experience an impulse to such an action." As has been pointed out in the above definition, instinct-generated behaviour tends to concentrate a person's attention on some particular class of objects. There are therefore three stages in instinctive action—Cognitive, Affective and Conative. With every instinct a particular emotional excitement is felt. The following are the instincts and related emotions :

MAJOR INSTINCTS

<i>Instinct</i>	<i>Emotion</i>
1. Escape	Fear
2. Repulsion	Disgust
3. Curiosity	Wonder
4. Pugnacity	Anger
5. Self-assertion	Positive Self-feeling
6. Self-abasement	Subjection
7. Parental	Tender Emotion

Besides the above-mentioned instincts, McDougall mentioned some more of them in which the related emotional feeling is not quite as obvious. They are as follows:—

8. Gregariousness

Loneliness

9. Acquisitiveness	Feeling of Ownership
10. Constructiveness	Feeling of Creativeness
11. Food-seeking	Appetite
12. Sex	Lust
13. Appeal	Distress
14. Laughter	Amusement

According to McDougall these instincts are affected by intelligence. The variety in their expression is due to the intelligence of the human individual. With the exception of laughter all the other instincts are found both in human beings and animals. Among them, the acquired tendencies such as self-assertion, self-abasement, parental and gregariousness are not universal. Sex, escape, curiosity and laughter etc., are practically universal and innate. Food-seeking tendencies are found in all animals because all of them seek food. Similarly, the constructive tendency is found in men as well as in animals. To acquisitiveness, the quality of universality cannot be attributed though it is found in quite a number of living beings. Calling for help in times of danger and seeking help has its own biological importance and is a tendency possessed by all creatures. As a result of this, members of the group or the family come to the assistance of the victim. The tendency to avoid an undesired and detested object and to feel a repulsion for it, is obvious in almost all creatures.

CRITICISM OF MCDUGALL'S THEORY

Although McDougall's theory of instincts was welcomed very enthusiastically, it also gave rise to a lot of severe criticism. J. R. Kantor, a contemporary of McDougall, went to the extent of saying, "Nothing worse than McDougall's conception of instincts has ever been conceived in the field of psychology." But the theory of instincts cannot be refuted with such ease. To arrive at any conclusion it is necessary to study the experiments in this field from McDougall's time to the present day. Psychology being the science of behaviour, the theory of instincts can be accepted only if it helps, in some way, to explain the behaviour of living beings meaning thereby that they help to show some specific innate structure

to be the cause of same behaviour.

Some difficulties are mentioned below which crop up when theory is judged for acceptance :

1. McDougall has himself accepted that experience does make very substantial alterations in the instincts. The environment and conditions cause a big change in the behaviour of animals and human beings.

2. McDougall did, of course, formulate a definition of instincts but he did not point out the stage of development on which the instinct may be seen in its purest and unaltered form in accordance with the definition. Neither he took the trouble of giving a detailed description of the conditions which may arouse an instinct and nor did he make any mention of the relation of emotions and their physiological and mental signs.

3. McDougall has given a general description of the stimulating conditions for instincts and the corresponding emotions but no such general description can be of help in the understanding of the working of instincts in living beings because the different types of animals differ in respect of their physiological structure and nervous systems. A different description of each class of animals will have to be made if this purpose is to be fulfilled.

4. McDougall says that every instinct has a definite neurological basis. He did not tell what the neurological basis was, which was the most important and perplexing problem. He failed to supply details of it while experiments on this basis were necessary for every class of animals. They were to be comprehensive experiments.

5. McDougall did relate different emotions to instincts and he also accepted different nervous conditions for them but there were insufficient experimental details to support his hypothesis.

EXAMINATION OF MCDUGALL'S THEORY

Sherman in 1927, Pratt in 1930, Irvin in 1952 and Taylor in 1934 all studied the reactions of children under controlled circumstances but they failed to prove anything thereby. Mostly people thought that there was only one central agency

or energy which directed all the instincts. Freud's experiments in 1925 and Bert's in 1939 upheld this view. When the diversity of emotions could not be proved, attention was directed towards the cognitive differences of the instincts. Every instinct has a specific internal organisation which compels its possessor to observe or to pay attention to a particular class of objects. The same difficulty arose in the recognition of these organisations because they became modified by experience or the effect of the circumstances so that it became difficult to distinguish between one and the other. Though McDougall did believe that due to the mental effects the instincts had the power of adaptation, he also gave credence to the idea that their internal patterns may vary. Some experiments revealed that some animals like the hen reacted to some specific stimuli in controlled conditions but they failed to pay attention to objects which they had been taught to pay attention to. This proved the idea that there may be an internal perceptual system. But then, Lashley's experiments proved that many changes are possible in objects which arouse certain specific excitement. These experiments were carried out in 1938. These made the distinction of instincts difficult. In 1942, in a symposium Burt came to the conclusion that "Along with lower animals human beings have some inherited tendencies, the more obvious of which are fighting, fear and sex, and perhaps there are others more difficult to ascertain." Even when the instincts were so limited in number, G. W. Allport in a symposium in 1946 refused to accept this claim.

CONCLUSION

Accordingly, though many psychologists believe the existence of instincts in human beings they give to them an importance far less than one accredited to acquired motives in human behaviour. In elucidating human behaviour more emphasis is laid on the explanation of his life history or his family or social conditions than on relying on the theory of instincts. Some people seem to believe that McDougall's theory of instincts may be of greater help in understanding the behaviour in animals but it is not very helpful in the understanding of human behaviour.

Experiments carried out in recent times upon the subject of instincts make it clear that the theory of instincts cannot be dispensed with, with such consummate ease. In 1951, Tinbergen conducted many experiments in which the unacquired and innate reactions of birds and animals to special kinds of stimuli were noted. Experiments by other scientists indicated that there are some innate mechanisms in various animals which are directed by specific stimuli. But it is possible that future experiments may show different patterns of specific behaviour in different classes of living beings which may at least lead to the establishment of some neurological basis. Experiments in connection with learning have thrown light upon this. Some experiments have provided proof for the specific behaviour patterns. To conclude, in its present state, nothing can be said with certainty about the theory of instincts. But one thing is definite, that enough evidence is not available to prove the theory of instinct baseless. The fact is that the evidence available is in favour of the theory.

Q. 22. *What are instincts? Discuss their importance in the social life of human beings.* (Vikram 1963)

Stout has rightly described the sign of instinctive activity as "persistency with varied effort." Instinct is a constant tendency towards a particular class of objects as illustrated by the interest of a developed male towards a female, because of the sex instinct. This instinct cannot be removed but its form or its mode of expression may be modified. For example, in youth, attraction of males and females due to the sex instinct is quite natural but if some boy or girl has a disagreeable experience of the other sex which may arouse in him a fear of or hatred for that person the manifestation of the sex instinct is much changed, so much so that it becomes difficult to decide whether the sex instinct is active in his behaviour or not.

In a similar way, the object of the instinct may be altered. It is sometimes seen in human beings that the behaviour of boys towards boys and girls towards girls is the same as the behaviour which boys should have for girls and girls for boys. Instinct is a psycho-physical disposition and as such, it is inseparable from the organism. But the

difference in its objects and the modes of expression is observable. This modification is far more pronounced in man than in animals. Man lives in society which has certain rules about behaviour, the infringement of which is liable to incur the displeasure of the other members of the community and bring in its wake a variety of punishments. Therefore, the individual suppresses his instinctive desires and tries to express them in ways acceptable to the society at large. Sometimes, a person overcome by sexual desires refrains from looking at a woman. A woman avoids men even when she is attracted to them. A child, even when hungry, politely refuses to eat food proffered by others. We deny our thirst even when our tongue is dry. We approach danger even when we are frightened. We do not change expression even when we feel a strong repulsion. A person does not attack even when he is so disposed but he waits for the correct and appropriate opportunity. McDougall has written that with mental development, instinct-originated behaviour declines. From the mental viewpoint man is the most developed creature. In human beings, the mental level varies with the individual. Though this results in very substantial differences in the object and the formation of instinct, there are some instincts equally present in all, in the form of psycho-physical dispositions, irrespective of the difference.

FEELINGS, EMOTIONS AND SENTIMENTS

Q. 23. *Write short note on feelings and emotions.*

(Agra M. A. 1963)

Both emotion and feeling are closely related to one another. They both depend on the brain stem in the nervous system. Pleasure, pain, fear, anger, love and gaiety etc., involve feelings as well as emotions. Consequently many of the emotions are included in feelings. Feelings can be pleasant and can be painful too. Similarly, emotions may be caused either by happiness or by sorrow.

In spite of such a close relation between feeling and emotion they are not identical and this difference should not be lost sight of. Feeling is the reaction of pleasure or pain, originated by the sense organs, which results from sensation. For example, the observation of a rainbow in the sky results in a feeling of pleasure. When a thorn pricks the foot, a feeling of pain is generated. Thus, feeling is sensory and simple, whereas on the other hand, emotions are more complex. They can be aroused by the existing circumstances. Players are excited by the imagination of derision of their failure in the game. We are filled with hatred when we are reminded of disgusting circumstances. Another difference between emotion and feeling is that while feeling is aroused by sensory reactions emotion is activated by thoughts and imagination, not by sensations. It follows that there is a difference between emotion and feeling from the mental viewpoint. The difference between their mental qualities is the result of the contributory circumstances from which they originate. Emotion is evolved at a more complex level, and new elements are introduced in it. The pleasure which we receive by listening to a good discourse or by reading a good book is not due to the words as such but due to the thoughts expressed by the words. The pleasure which arises out of

listening to an oration by a famous leader is due not to the voice of the leader, but rather to his opinion. These are examples of emotion.

Another substantial difference between emotion and feeling is that the former is more comprehensive than the latter. Feeling is a part of emotion. Emotion includes feeling and it is therefore something more than a feeling. This closeness of relation of the two often causes people to forget the difference between them. In emotion, some glands inside the body excrete some specific types of juices. But there is no excretion in the case of feeling. In feeling there is more neural excitement than in emotion. At a certain stage, even a tendency to become active is perceived.

Emotion is more vigorous than feeling and it upsets the whole body. The individual is divested of his stability and his control over the situation. Consequently, the necessary reaction is impeded in its execution and behaviour is disturbed. The derangement is present in feeling too, but not as much as in emotion. In reality, slightly disturbed state indicates feeling and a greater disturbance points to emotion. In an emotional state, the behaviour of a person is more excited, vigorous and disturbed than in feeling. Feeling is never as full of excitement as emotion is. In the grip of emotion a man sometimes transcends every type of limit, reason being completely paralysed. Feeling never attains such a frenzied state.

Q. 24. *Write a short note on Sentiments.* (Agra 1956)

EMOTION AND SENTIMENT

An emotion is an acute disturbance of the individual. It is a mental activity in which there is feeling and motor set. It is an experience and action directed by the person's internal structure. It comes and it goes making the person feel disturbed. On the other hand a sentiment is a permanent emotion. It is a mental structure, which is always present, even when the opportunity of expression is not there. This difference lies in the elements of mental structure and mental activity, in structure of mental disposition and the experiences and activity regulated by it. In McDougall's words, "Emotion

is a mode of experience, a way of functioning and a way of activity. The sentiment is a fact of structure, an organised system of disposition which endures, in a more or less quiescent condition, between the occasions when it is brought into activity."

Sentiment decides the form of emotions. In this way, sentiment is the cause of emotions and emotions follow sentiment. On the other hand, emotion too is the cause of sentiments and sentiments follow emotion. The sentiment will be the same as the emotions felt for that person or object for a long time.

DEVELOPMENT OF SENTIMENT

In a human being there are some innate emotions called simple emotions, *e.g.*, fear, surprise, anger, grief, jealousy etc. Besides, there are some emotions which are constantly developing, *e.g.*, jealousy, love, hatred, etc. As the person develops in social conditions, these emotions are directed towards different objects. For example, he is afraid of one person and delighted with another. When several emotions connected with the same person or thing organise to form a permanent mental disposition a sentiment towards the object or person is formed. For example, a child loves his mother and is happy when he is in contact with her. His emotions of hunger, recreation, sexuality, etc., are satisfied through the mother. In this way, the child develops a sentiment towards his mother.

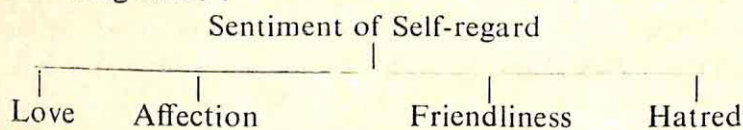
SENTIMENT AND COMPLEX

Many writers use the words sentiment and complex synonymously. Both have been taken for acquired emotional patterns or tendencies which constantly develop in the human being. If studied critically, it will be observed that there is a major difference in spite of this similarity. A complex is an abnormal sentiment while the sentiment is a normal structure. In McDougall's words, "The best usage restricts the word 'complex' to acquired conative settings, which are in some degree marked by reason of their lack of harmony with the rest of character." For example, some people develop an inferiority complex which results in the loss of firmness and

determination from their character. Their characters are disintegrated due to this complex. On the other hand, sentiment is a part of character. It forms an organisation with other sentiments and helps in character formation. In this way, the sentiments are generally acquired. Conative trends and complexes are those sentiments which are indicators of a pathological state.

SENTIMENT AND CHARACTER

Character is an organisation of sentiments. In this organisation, a master sentiment rules the other sentiments. As long as the sentiments are unorganised, the person has no character. Accordingly, from the psychological viewpoint, a characterless person will be one who is directed sometimes by one sentiment and sometimes by another and in whom one master sentiment does not guide the other sentiments. This is why it is said that women have no character. Consequently, all the sentiments are organised under one sentiment in character. If, for example, the sentiment of self-regard is prominent the organisation of the character may be shown by the following chart :—



The sentiments of love, affection, friendship and hatred are governed by the sentiment of self-regard.

From the ethical viewpoint, if the master sentiment is noble the character will be high and if the master sentiment is ignoble the character will be low. It is one thing for the character to be integrated and a very different thing for it to be high. One is a psychological concept, the other an ethical one.

REASON AND WILL

Q. 25. *Discuss the role of reason and will in the life of the individual.* (Vikram 1962 ; Rajasthan M.A. 1960)

Both reason and will have important contributions to make to the life of man. But many of the thinkers have unnecessarily stressed the role of the one or the other and have given primary importance to one and secondary importance to the other.

RATIONAL VIEWPOINT

Thinkers supporting the rationalist opinion lay extreme stress upon the importance of knowledge and reason in human behaviour. It is their contention that only reason can guide man along the right path. Only reason can be the determinant or judge in the conflict for supremacy that occurs between different desires. Only reason can determine the propriety of one desire as compared to another conflicting desire. Rationalist thinkers like Kant went so far as to advocate the complete extinction or annihilation of feelings because they almost inevitably instigate the individual to tread the path of immorality. Passions misguide the individual and because of passions even the good actions of the individual are not balanced.

EMPIRICAL VIEWPOINT

On the other hand, some thinkers have laid prime importance on passions, tendencies and drives. It is contended by them that these elements are the real motivating causes in human beings. Ribot has written that there is nothing other than instincts, motivating forces, desires, feelings, and emotions at the root of human conduct. In the words of Hume, the British empiricist, "Reason is and ought to be the slave of passions and can never pretend to any other office than to serve and obey." In this way, then, thinkers opposing the rationalistic viewpoint have awarded secondary place to reason

in life and behaviour.

BOTH THE ABOVE OPINIONS ARE BIASED

In fact, both the above points of view are partial. If the matter is carefully attended to, it will be seen and will have to be admitted that both reason and passion have a place in the life of human beings. Hume's view is open to certain damaging objections. To start with, it is not a fact that reason is the slave of passions. It cannot be denied that often people do not attend to reason in the satisfaction of their desires and passions and indulge in completely irrational activity into which they are guided by their passions. But, then, on the other hand, reason is given to man in order that he may be possessed of some faculty that can decide when there is a conflict between two or more desires. Even if it is taken for granted that reason is the slave of passions it is not logical or proper to conclude therefrom that it should remain so. On the other hand, the rationalist view is equally partial and one-sided. In the absence of tendencies, passions, desires, etc., what is there for the reason to direct or guide, what is it going to work on? If passions are eliminated from human behaviour the very basis for the functioning of reason is also destroyed. Hence, both passions and reason are of importance to human life.

IMPULSE, DESIRE AND WILL

The presence of some motives at the root of human behaviour has been recognised by practically every psychologist. These motives have been given different names such as needs, motives, instincts etc., by the psychologists. Every desired activity of the individual has its origin in some or the other impulse. And this impulse has its origin in some physical or psychological deficiency in the organism. These impulses or tendencies, either innate or acquired, are the actual motives of conduct. Impulse gives rise to desire. When man feels hunger he devours bread or desires to do so. The impulse of hunger gives rise to the desire for food. But mere desire is not sufficient to instigate the individual to obtain the object; for this, it must be converted into will. Will is the name given to that desire which has been decided to be converted into action. In

this way, decision is a part of will. When the individual selects one out of many conflicting desires and decides to give it active implementation it becomes will. Desired activity takes place only after it has been willed.

IMPULSE AND WILL

In this way, there is an intimate relationship between impulse and will. As Ginsberg has written, "In truth, however, it is mistaken to separate impulse from will as it is to separate too sharply sense from thought." There can be no willing without an impulse. And there can be no thought without any experience. Thus, the contention of the Rationalists, that impulse, reason, will, etc., are independent elements of the human personality does not appear to be quite correct. They also contend : fallaciously, it would appear, that these elements are independent in the field of activity and of influence. The actual situation is that the human personality cannot be dissected into different parts in this manner. The personality is a complete whole and functions as a whole. In this unit the impulses, reason, will, etc., influence each other. All these are activated by the self of the individual. In specific circumstances any one of them can be dominant or primary while the rest assume secondary importance. But the importance of none of the others is thereby lessened.

REASON IN SOCIAL AND INDIVIDUAL LIFE

Defining reason Ginsberg has written, "Its function is that of harmonising the impulses by subordinating them to broad and coherent ends. It has thus the important function of directing and organising." It is evident that reason is needed all the more in social life. It is by means of reason that the individual decides upon what he should do. In the struggle that is life the individual is faced by different alternatives in various circumstances. He finds it difficult to choose one of them from among the many that are contending for his attention. It is in just this kind of situation that reason comes to the rescue of the person. It is only too correct that Bertrand Russell has accorded greater importance and greater potentiality to the power of reason over and above the other power. Conduct based on reason is more balanced and adjusted.

It is reason that determines the various functions that the different institutions in society seek to perform. Reason illuminates and clarifies the ideals in the various aspects of behaviour. It has two forms, theoretical and practical. Both these forms are important. Theoretical reason organises and directs thoughts while its practical aspect guides conduct.

REASON AND WILL

But in the absence of will, the practical reason is incapable of doing anything because its utility is apparent only when its direction or guidance is given practical shape. Elucidating the nature of will, Ginsberg has written. "Will is not a mere idea with no conative energy, but the whole unity or synthesis of our conative nature. It is essentially a principle of integration, an effort towards harmony, working within and through complex systems of conative-effective interests, and its energy is the energy of our whole personality." In this way, just as reason manifests the cognitive aspect of our personality, will is representative of the affective aspect. All activities in social life originate in will. The will is the determinant in human conduct. In actual fact if the reasoning is proper, the conduct is willed. In the words of Bertrand Russell, "The power of thought in the long run is greater than any other human power..... The right kind of thought is rare and difficult but not impotent."

SYNTHESIS OF REASON AND WILL

As a matter of fact, both reason and will have important functions to perform in human life. When there are many conflicting desires or many alternatives staring the individual in the face, he employs his reason to pick out the best desire or the best alternative, and he then acts on this choice. Following this choice the selected desire or alternative gets the sanction of the will and is then turned into practical application. When reason is absent, the individual generally indulges in incorrect and improper actions. In the absence of will, the individual is like that straw in the turbulent ocean which is tossed from side to side by the strong waves which take it where they will, when they will, how they will. The fundamental motivation of human conduct comes from needs.

But it is only by the help of reason and will that the passion, tendencies, impulses and desires of the individual are made manifest. The healthy development of the individual depends upon his reason and will being equally healthy. The personality of the individual loses its organisation when his reason and will find reason to conflict with each other. That which appears right to him he cannot turn into action and that which he does put into action he finds unreasonable. This leads to an increase in mental conflict and further to all kinds of mental diseases. Thus, the synthesis and adjustment of reason and will is necessary for a successful life and proper conduct.

ATTITUDES

Q. 26. Define attitudes. What are the determinants of attitude? Explain how attitudes are formed. (Benaras 1965)

Define attitude. Explain the different techniques for the study of attitudes. (Karnatak 1952)

How are attitudes related to human motivation?

(Karnatak 1961)

What do you understand by attitudes? Discuss any one method of measuring attitude. (Agra 1961)

What are the attitudes? How are they measured?

(Baroda 1959)

WHAT IS ATTITUDE?

Attitude is a specific mental state of the individual towards something according to which his behaviour towards it is moulded. For example, due to differences in the respective attitudes of the Muslims and the Hindus towards cow-slaughter, their behaviour towards the cow differs. The nature of attitude will be further clarified by the following definitions:

(1) *Allport's view*—"An attitude is a mental and neural set of readiness, exerting a directive dynamic influence upon the individual's response to all objects and situations with which it is related." This definition reveals the following facts concerning attitude:

- (i) Attitude is the mental or neural state of readiness.
- (ii) Attitude influences the reactions of the individual.
- (iii) Attitude changes or directs the reactions of the individual.

(2) *Kimball Young's opinion*—".....An attitude may be defined as a learned and more or less generalised and affective tendency or predisposition to respond in a rather persistent and characteristic manner, usually positively or negatively (for or against) in reference to some situation, idea, value, material object or class of such objects or person or group of

persons." This definition of attitude improves upon the definition by Allport in this respect that it introduces the following two elements omitted by Allport :

(a) Attitude is generally negative or positive.

(b) Attitude is a learned or acquired affective tendency.

(3) *Krech and Crutchfield*—"An attitude can be defined as an enduring organisation of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual's world." This definition is a specific attempt at the analysis of attitude and an exposure of the various elements present in it. In this way, Newcomb has written, "An expression of preference is not an attitude but a motive pattern." Hence in an attitude the processes of motivation, emotion, perception and thought are present. Newcomb writes, ".....Attitudes are defined in terms of susceptibility to the arousal of motives and not to the carrying out of particular motive pattern.....An individual's attitude towards something is his predisposition to perform, perceive, think and feel in relation to it."

From its foregoing definitions, it is evident that attitude is a mental or neural set of readiness, system or disposition in which the motivational, affective, perceptual and thought processes are included and due to which the individual's positive or negative activity is directed to the objects, individuals and groups surrounding him.

Characteristics of attitude—An account of the characteristics of attitudes will help in its understanding. The major characteristics of attitude are the following :—

(1) *Related with images, thoughts and external objects*—Attitudes are related with images, thoughts and external objects. For example, upon hearing of the Chinese attack on Indian territory, every Indian national develops a negative attitude towards the Chinese aggressors. In this attitude is involved the thought that in attacking India the Chinese have made a most unjustified and immoral move. In this attitude concepts concerning the Chinese aggressors are present in the mind of the individual, and these are based upon his knowledge of the Chinese attack. This mental attitude is further

influenced by some external objects. Because of this attitude, the individual is persuaded to contribute his entire wealth to the national defence fund in order to help to expel the aggressor from the country. The relation of the attitude to thoughts, images and external objects is evident from this example.

(2) *Directive for specific direction*—Attitudes guide the behaviour of the individual in one particular direction. In the foregoing example which illustrated the nature of attitude, it was seen that due to there being a negative attitude towards the Chinese aggressors the individual was prepared to do his best to help the Indian soldiers who were fighting them. In this way, the behaviour of an individual can be predicted if there is knowledge of his attitude towards the Chinese attack. Since attitudes direct the activities of the individual, by knowing his attitudes his reaction can be predicted.

(3) *Affective experience*—Various kinds of affective experiences are also attached to attitudes. In the foregoing example, to the attitude of the Indian individual towards the Chinese attack can be seen attached emotions of anger, displeasure and sometimes hatred.

(4) *Importance of the unconscious in the creation of attitude*—The unconscious motive is a very important factor in the creation of attitudes. Sometimes even the individual himself is unaware of the reasons for his attitude towards a particular person or object because in fact the reason is in his unconscious.

(5) *Relation between the individual's needs and problems*—Attitudes are related to the person's needs and problems. When China attacked India, every Indian was faced with economic, political and other problems which thereby became all the more glaring. This led to a very direct interference in the fulfilment of his day to day needs since it is only natural for the populace to suffer many hardships when most of the funds with the government have to be diverted to defence purposes. His physical needs are not satisfied as well as they can be in times of peace. In this way, being related to needs and problems a negative attitude towards the Chinese is developed in the minds of the Indian people.

Q. 27. *Describe the methods of the measurement of social attitudes.* (Agra 1966)

Discuss the relative merits of Thurstone, Likert and Guttman methods of measuring attitudes. (Agra 1962)

METHODS OF MEASURING ATTITUDES

Social psychologist has evolved various methods for the measurement of attitudes. The major ones are :

- (a) Opinion Scales,
- (b) Rating Scales,
- (c) Indirect Scales.

(a) OPINION SCALES

Opinion scales are methods of measuring attitudes through the medium of opinions. That accounts for the name. Our attitudes towards some specific person or object can be known by analysing our opinions concerning them. Hence psychologists evolve scales for discovering the opinions of individuals concerning different objects, problems and persons. These standards differ in respect of the method of their construction and kind. But the aim of every standard is to locate and determine the position of an individual upon a measure extending from one limit of acceptance to the other limit of refusal. We have had occasion to point out before that it is not possible to measure attitudes directly by means of any available standard. The opinion scales reveal the reactions of the individual towards some particular things, and from these reactions his attitude can be deduced. Obviously, the scale should be so devised as to throw the maximum possible light upon the attitudes of the individual. For this there should be, in the scale, a selection of statements which can efficiently give expression to the concurrence or otherwise of the attitude of the person.

CHARACTERISTICS OF AN ADEQUATE SCALE

A scale which has any claims to adequacy in serving the purpose for which it is intended must possess the following characteristics :

(1) *Reliability*—The most prominent characteristic of the scale is its reliability. Reliability means that the scores

obtained under two distinct but similar circumstances should not be too different. The more this quality is present in a scale, the greater will be its reliability.

(2) *Exactness*—Besides being reliable, the scale should also be accurate and exact. For this the scale should possess elements which can indicate the actual mental tendency of the person.

(3) *Objectivity*—The construction of the scale should be *objective and relative to the subject matter. The choice of its various questions should not reflect and should not be influenced by the mental tendencies of the determinants.*

(4) *Psychological quality*—The scale can be a success only when the questions contained in it and the answers which are forthcoming to them have a psychological relation with the attitudes of the individual. The choice and selection of *questions of this nature* depends upon the capability of the person constructing the scale.

(5) *Distinction in different items*—In order to be exact, the questions, items, statements, etc., should be mutually *distinct. If this is not so the answers will also not be clear. This can lead to mistakes in the result.*

Various scales—Many forms of opinion scales are prevalent in social psychology, but the main among them are the following :

(1) *Thurstone Scale Construction Method,*

(2) *Likert Scale Construction Method,*

(3) *Guttman Scale Construction Method.*

In addition to these above methods, the *Bogardus Scale*, *Rank Order Scale* and *Paired Comparison Scale* are also important, but they are not described here because of lack of space.

I. THURSTONE SCALE

Thurstone and his colleagues constructed scales for the measurement of opinions and beliefs of human groups concerning such varied questions as war, the Church, Negroes, capital punishment, birth-control, etc., in 1929 and 1931.

Construction Method—The Thurstone Scale Construction Method was constituted of the following items :

(1) Collection of numerous simple opinions related to the question or object presented.

(2) To determine the value of the scale for these opinions by some definite determinant. This evaluation leads to the elimination of controversial statements, leaving only those statements concerning which all specialists are unanimous. Opinions extend between a negative and a positive limit.

(3) To determine the median point for every statement according to the opinions of the specialist judges.

(4) Finally, it is necessary to see whether the questions contained in the scale are in a definite order or not. The order of statements should be such that they proceed from maximum to minimum acceptance. For this, in the beginning of the scale those questions are arranged concerning which all specialists are agreed while in the end questions concerning which all specialists are disagreed are arranged.

Precautions—The following precautions are observed in the construction of the Thurstone Scale Construction Method :

(1) Every statement of the scale should be distinctly worded.

(2) The number of determining specialists should be large enough to indicate clearly the position which should be given to the opinion professed by the subject. For this the number of judges is usually above a hundred.

(3) The scale should be comprised only of those statements concerning which the judges are unanimous. For this, every specialist places all statements of maximum and minimum acceptability in eleven classes. If a particular statement is placed in the same class by each of the specialists it should be definitely chosen. But if the statement is placed in a different class by each of the specialists, it should be rejected because it is controversial.

One example of the Thurstone Scale Construction Method is the scale constructed by Droba. It has 22 statements and was constructed in 1930. This printed scale is given to the individual in order to find his attitude score. The statements which the individual finds correct, he marks them right. The

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median of the scale score of these statements shows the attitude score of the person.

Some of the statements of Droba's scale are the following :

(1) No country can gain prestige without national respect, and war is the only means by which national respect can be defended.

(2) If war is declared we also should enlist.

(3) It is right to start a war only if the weaker nation is protected.

(4) War and peace are necessary for progress.

(5) The most that we can expect is that war be partially destroyed.

(6) Lack of respect for life on the part of people engaged in war results in a wave of crime.

(7) Every nation should immediately disarm itself.

II. LIKERT SCALE

In 1932, Likert constructed a scale which differed from the one by Thurstone. This scale aimed at discovering the attitudes of various human groups concerning imperialism, internationalism and Negroes.

Construction Method—The following are the items in the Likert Scale Construction Method :

(1) To construct many statements related to the object or problem the attitudes towards which are to be studied.

(2) To show these statements to the subject and to get them classified into the following groups :

(Strongly Approve) (Undecided) (Disapprove) (Strongly disapprove) (Approve)

(3) To award points to the above classifications in the following manner :

5 4 3 2 1

(4) To find the correlation between the total score of the subject and the scores of the statements individually.

(5) To exclude those statements which bear a negligible correlation to the total score.

III. GUTTMAN SCALE

In 1941, Guttman constructed a scale to measure and study the level of morale in American soldiers. Guttman's

scale possesses the following main elements :

(1) To determine whether any statement can be shown upon the scale or not.

(2) To prepare scalogram to test the consistency of any statement.

(3) To vary the questions concerning the same problem in such a manner as to determine that the opinion of the subject is consistent.

Fastigner bitterly criticised Guttman's scale in 1947.

(b) RATING SCALES

As was stated at the outset, the second method of measuring attitude, after the opinion scales, is that of rating scales. The special feature of the rating scale is that the attitudes are evaluated not on the basis of the opinions of the subjects but on the basis of the opinions and judgments of the experimenter himself.

Means of collecting data—In the rating scales the experimenter collects data by means of the following :—

(1) Non-verbal behaviour, such as accepting or rejecting customs.

(2) Verbal behaviour such as expressing concurrence or objection.

(3) Secondary expressive cues such as facial expression, etc.

(4) Clinical type interview.

(5) Personal Documents—such as autobiography, letters, diary, etc.

(6) Projective techniques—such as ink blot test.

(7) Immediate experience—such as the emotions, thoughts, perception, imagination of the individual, etc.

From the above sources the experimenter gets enough data concerning the attitude. The speechless behaviour of the individual also provides a lot of information though of course precautions should be taken in interpreting it. Compared to speechless behaviour, the easier method of understanding attitude is that of conversation. In addition to conversation, various facial expressions and the fluctuation in the volume of

sound are also good indicators of attitude. "It is a commonplace belief that what a man says may be less revealing than how he says it", say Krech and Crutchfield, with a happier choice of phrase. In this way the manner of expressing an opinion may be more informative than the verbal expression itself. In a clinical interview the subject can be made to respond to questions from which he would normally hesitate, but does so now under the belief that the answers are necessary for his treatment. Diary, essays, letters, poetry, story and other kinds of individual writings manifest the attitude of the individual. Among them, diary is of the greatest importance since it is the most personal. An autobiography also reveals the attitudes of the author. Projective techniques have also proved very useful in revealing attitudes.

TYPES OF RATING SCALES

Roughly, rating scales are of two kinds—relative and absolute. One example of the relative method is the Rank Order Scale, while one example of the absolute type is the Percentage of Population. It would be opportune to describe both of these scales briefly.

(1) *Rank Order Scale*—In this scale the experimenter gives to the individual's attitude, a position in the scale extending from the highest quality to the lowest quality. In examining the individual in the circumstances of the human group his position, relatively to the positions of others, is kept in view. In this way, in the Rank Order Method, the individual is given a relative position on a similar scale, or, putting it differently, in comparison with other individuals.

(2) *The Percentage of Population Scale*—In this scale, one or more individuals are given a position in the population. In this method, a definite population is put to the test and then the opinions of one individual are examined. Now the examiner places the opinions of the individual on the scale, which shows the percentage of the population concurring with his opinions as well as the percentage differing from him. This also reveals the percentage of his opinions in which he leads the population and the percentage in which he is behind the population.

INDIRECT SCALES

The third method for the measurement of attitudes is that of indirect scales. All the methods so far mentioned for the measurement of attitude suffer from the defect that the subject generally realizes that he is being examined and he therefore tries to conceal his real attitudes. Hence, psychologists have favoured the indirect scales for the measurement of attitudes, in which it cannot be guessed that tendencies are being examined. In 1938 Asch, Hertzman and other scientists attempted to study attitudes by means of the indirect scales. With the help of signs they studied changes in opinions in industrial groups. Now-a-days many social psychologists are making efforts to study attitudes by indirect methods.

Q. 28. *Discuss the nature and characteristics of social attitudes and indicate their importance in understanding human behaviour.*

(Gorakhpur 1964 ; Agra 1959)

Discuss the nature of social attitudes. How are they formed ?

(Agra 1963)

Discuss the social importance of attitudes. How are they formed ?

(Madras 1962)

EFFECT OF ATTITUDE UPON HUMAN BEHAVIOUR

Social attitudes play an important part in directing man's social behaviour. Man's behaviour is influenced by his internal beliefs, assumptions and decisions. And these are affected by the individual's attitude towards different persons and objects. They are the motivating force. Hence it is only natural for the individual's social behaviour to be influenced by these attitudes.

Attitude and belief are fairly intimately related. To put it in the words of Krech and Crutchfield, "A belief is an enduring organisation of percepts and cognition about some aspect of individual's world." A person's beliefs are not always scientific because beliefs are formulated on opinions even without knowledge although knowledge is helpful in the formulation of beliefs. Beliefs can be real as well as imagined or unreal. Sometimes even faith is the basis of belief, in cases where the individual believes even when any favourable evidence is not forthcoming. When any attitude is based on

belief, belief can be called the cognitive aspect of attitude. But sometimes beliefs also run counter to attitudes or attitudes contradict beliefs. The fact of the matter is that there is no invariable or inevitable relation between belief and attitude, and attitude is not based upon belief. It is not necessary for it to concur with belief. In the individual's social behaviour the greater influence is caused by attitudes because they are the actual motives of conduct. Actually, there is no question of a belief being in favour of or against an individual or object. Only attitudes are in favour or against. For example, in India one will come across many people who harbour a favourable opinion for Communist philosophy many others who are antagonistic to it. On the other hand, knowing and accepting that the earth is round is a matter of belief and there can be no question of a favourable or unfavourable opinion.

Attitudes are the motivating force behind man's social behaviour. In lacking social attitudes the individual will be lacking in the motives behind his social behaviour. It is because of attitudes that the individual's behaviour exhibits consistency and system. As Krech and Crutchfield have written, in the absence of a permanent organisation the individual would be a new person in every situation. His behaviour will be organised and systematised only by the immediate pattern of stimuli and his economic needs. But because the individual possesses some or other attitude towards every person and object his behaviour is marked by a continuity. For example, if an individual has a negative attitude towards the Communist party he will always be seen opposing the Communist party. But while having beliefs which oppose the Communist thought the individual may not indulge in any antagonistic activity. In the same way, when it is felt that the people have a positive attitude towards the government's plan it can be expected that they will do their best in the way of cooperating with the government. Having formed an attitude the individual can come to an instantaneous decision in any matter and he need not contemplate every time.

The child develops in a social environment. In the social

environment he gains the experience of different objects, individuals, institutions and associations etc. With differing experiences he formulates different types of attitude towards them. In this development of attitudes there is some contribution of beliefs, decisions and assumptions. In this manner, by the time he attains adulthood, his attitudes become quite firm and these also direct his social behaviour. In this way, it is evident that social attitudes play an important role in social behaviour. Hence, the social behaviour of the individual is better understood if prefaced by an understanding of these social attitudes. But there is also a limit to the accurate prediction of the social behaviour of the individual on the basis of the knowledge of his social attitudes because, for one, it is difficult to know an attitude in its entirety and, secondly, attitudes also keep on changing.

Sometimes there is some attitude at the root of an individual's abnormal behaviour. For example, some people believe in the existence of ghosts, witches, etc., and consequently they develop specific and peculiar attitudes towards certain objects and animals such as the temple or the snake. And because of these attitudes they indulge in many kinds of religious rituals. It is difficult to change these attitudes because it is difficult to adduce evidence to the contrary. An individual not only formulates attitudes towards external objects but possesses attitudes even about himself. These attitudes have much importance for his social adjustment. His behaviour can become abnormal if he forms a wrong attitude towards himself. For the individual's behaviour to be desirable, his attitudes towards himself and external objects should be favourable.

Q. 29. *Discuss the process of change and development in attitude. In this connection illustrate its various determinants.*
(Gorakhpur 1961, 1962, 1963)

DEVELOPMENT IN ATTITUDE

Although attitudes are described as permanent one should not be misled thereby into thinking that they are not susceptible of change and development. The stability of attitudes is relative, meaning that once an attitude has been formed

changes in it can become steadily more and more frequent. But attitudes do change and develop. While many factors concur to make the attitude permanent, there are some factors which are continually causing change in it. And even otherwise the permanent attitude towards an object does not come into being all of a sudden but is the result of a steady development. An attitude changes and develops at a slow rate and at different rates in different individuals.

DETERMINANTS OF CHANGE IN ATTITUDE

The important factors which are responsible for this change and development in an attitude are the following :—

- (1) Cultural determinants,
- (2) Psychological determinants,
- (3) Functional determinants.

(1) *Cultural determinants*—Researches of the anthropologists have affected the development of different attitudes of people belonging to different cultures. Eskimos appear to be individualists, the Arapash peace-loving while the Mundgumors are apparently ferocious, aggressive and non-cooperative. The Nagas are head-hunters. The Bhils are fighters while the Santhals are plain and innocent. The Swazi tribe of South Africa is peace-loving and innocent, while the Zulu tribe which inhabits an area very near it is murderous and aggressive. The reason behind all this difference is culture. And MacIver and Page have correctly written that culture is the manifestation of our nature in our modes of living and thinking, in our daily routine, in art, in literature, in religion, in recreation and pleasure. In this way, culture is the sphere of values, modes, affective attachments and intellectual achievements. The difference evident in the values, daily routine, affective attachments and intellectual achievements, modes of living and thinking, art and literature, religion, etc., of the Indian and English, cultured and primitive, people is due to their different culture. Fundamentally, everywhere man possesses the same biological motives but culture varies the mode of satisfying these motives and needs. Culture also changes their form. For example, the turmoil evident in the adolescents of most cultured and civilized societies is not to be seen

in the same age-group in the societies where there are fewer restrictions upon relationships between people of different sexes. It is hence apparent that culture is an important factor in determining our attitudes towards various objects and individuals.

Many psychologists have made important researches upon the effect of cultural factors upon attitudes. In 1934, Carlson's research revealed the fact that the beliefs and mental attitudes of University students are influenced by their religious impressions. In his study Carlson noticed that the upper middle Jewish students possessed generous attitudes towards God, war and birth-control. On the other hand, Catholic Christian students exhibited extremely conservative attitudes. Protestant students exhibited neither extremely conservative nor very liberal attitudes. Before Carlson, scholars named Harris, Remmers and Elison used the statistical method in studying conservative students and showed that students related to the Church or any other religious institution are more dogmatic than students who have no relation with any religious institution. In 1936 Stagner studied students studying in the costlier and moderately costly or middle class institutions. This study showed that students of the former institutions were, in comparison with students of the latter institutions, more tendencious towards Fascism. Stagner also found out that the beliefs or thoughts of children and their parents concerning internationalism and related matters do not differ.

(2) *Psychological determinants*—Along the cultural determinants of attitude the psychological determinants are also important. These include different types of tensions, needs, expectations, affective expectations, perceptions, etc. All these tend to influence the attitudes of the individual. For example, the people who have witnessed the cruelty and misanthropy of the Muslims can be excused if they possess antagonistic attitudes towards them. On the other hand those who have come into contact with Muslims who have given evidence of their patriotism and sacrifice will not be found possessing any antagonistic tendencies towards them. This difference in

attitudes is the outcome of experience and observation. All parents have high expectations of their children and for this reason they have love and affection for them. But sometimes these expectations and hopes are dashed. In this case some parents are seen developing hostile tendencies towards their children. Our attitude will be a positive one towards all those who can and do help in the fulfilment and satisfaction of our needs. Many of the child's needs are fulfilled by his mother. Hence it is only the rare individual who is seen possessing a hostile attitude towards his mother. On the other hand, most people have love and affection for their mother. We tend to create in ourselves hostile attitudes towards all objects and individuals who give us painful experience or which cause an increase in the tension in our lives. On the contrary, positive attitudes are formed for all objects and individuals who give us pleasant experiences and serve to reduce the tension in our existence.

(3) *Functional Determinants*—The next class of determinants which cause changes in attitudes is that of the functional determinants. These include the type of personality, belief, propaganda, etc. Attitudes differ because of the type or kind of personality. If an individual is an introvert, then it is natural that his attitudes towards many objects and individuals will differ from the attitudes of an extrovert towards the same objects. Commonly, introvert individuals are seen possessing an unfavourable attitude towards social contact whereas the extrovert is very social. Beliefs also exert very important influence upon attitudes. It is only the belief of the Hindus due to which they possess an attitude of such deep devotion towards an idol that they are prepared to sacrifice their blood if it is in any way slighted. On the other hand, the Muslims possess an attitude of hostility towards the idols because they have no faith in them. Propaganda is the most important artificial means of causing changes in attitudes. One objective of propaganda is the control or conversion of the attitudes and beliefs of the public. As has been said before, primary propaganda gets hold of one of the existing attitudes while in secondary propaganda attitudes are changed or created. In

much the same way, in propaganda old beliefs are ousted and new beliefs are instituted. For example, every political party tries to convince the public that it is the only party which can really introduce welfare in society. Everyone speaks of himself as the real representative of the public and wants to diminish or even finish the belief and confidence enjoyed by the other parties. But in changing beliefs it is necessary to be aware of attitudes because beliefs cannot be changed by force. If the public does not have an attitude in any particular direction it is useless to introduce any propaganda favourable to it. For this, an attitude should first be created in the minds of the people.

PREJUDICE AND STEREOTYPE

Q. 30. *How would you define prejudice? How do social prejudices arise?* (Agra 1966)

What is prejudice? How is it formed? Discuss.

(Bihar 1965)

Define social prejudice, giving its origin and suggesting remedies for its elimination. (Punjab 1958)

Define prejudice and explain its role in determining social relations. What remedy would you suggest to eliminate the influence of some prejudices in your own society. (Punjab 1956)

Discuss briefly the nature and origin of prejudice. How can prejudice be eliminated? (Punjab 1959; Gujrat 1961)

Write a short note on social prejudice. (Bombay 1961)

WHAT IS PREJUDICE?

Prejudice, as is evident from its name, is the preconceived attitude towards some object or some individual. It is not unusual for people to make assumptions about some individual or object without being possessed of all the relevant information. In India, the Hindus possess prejudices towards the Muslims while the Muslims are prejudiced against the Hindus. And even within the Hindu society itself, members of the higher castes are prejudiced against those belonging to the lower castes. Prejudices of this kind are based not on experience and knowledge but on various different fears, emotions, ignorance, etc. And even within the higher strata, individuals are seen harbouring prejudices for each other. Taking only India, one finds prejudices of all kinds among the people living in different parts of the country. These prejudices differ from one region to another. It is also true of the different social classes. In America, people are seen harbouring extremist and vicious prejudices against the black-skinned. The darker skinned people also reciprocate this feeling.

From the foregoing description it should not be deduced

that prejudice is always against someone or something. A prejudice can both be against as well as in favour of. But in both cases it is based on superstition, ignorance and prejudgment and not on knowledge or experience. Almost every mother harbours some favourable illusions about her children and because this prejudice is colouring her vision she fails to see their defects. In society one sees the processes of cooperation as well as conflict. The people with whom one cooperates, one forms favourable prejudices for them whereas the prejudices are against those with whom one comes into conflict.

DEFINITIONS OF PREJUDICE

The word prejudice denotes the activity of formulating an opinion concerning something without any attempt at investigation to find out its true nature. Evidently, prejudices are improper and unintelligent. The following are some definitions of prejudice, and it would be as well to consider them :

(1) *Definition by Kimball Young*—Kimball Young has defined prejudice in a more comprehensive manner. According to him, "A prejudice is a composite of stereotypes, myths and legends in which a group label or symbol is used to classify, characterise and define an individual or a group considered as a totality.....It means 'prejudgement', the making of a decision or the adoption of an attitude or a belief in advance. It is a perversion of rational judgement by self-interest or group interest. It is usually accompanied by strong emotional likes and dislikes." In this definition, prejudice has been said to be a stereotype, a prejudgement, an irrational judgement to which are conjoined strong emotions of likes and dislikes. This definition of prejudice comprehends practically every aspect of it.

(2) *Definition by Krech and Crutchfield*—"Prejudice refers to attitudes and beliefs that serve to place the objects of the attitudes and beliefs at an advantage or disadvantage, racial prejudice refers to attitudes or beliefs concerning any minority, racial, ethnic or national group that are disadvantageous to the members of that group." In this definition, prejudice has

been described as the attitudes and beliefs of an individual or group of individuals towards an object, either favourable or hostile. Racial prejudice is an excellent example of it.

It is evident from the foregoing definitions of it that prejudice is one such conglomeration of stereotypes, beliefs, attitudes, prejudgements, legends, etc., to which the emotions of like and dislike are customarily attached and which precipitates an object or an individual or a group of individuals into a favourable or unfavourable condition. Examples of prejudice in India can be seen in casteism, linguism, regionalism and communal feelings etc.

NATURE OF PREJUDICE

The main facts concerning the nature of prejudice, as expressed in the foregoing account, are the following :

(1) *Prejudice is based upon ignorance*—The prejudice that exists between two different groups, parties and individuals is the outcome of ignorance on the part of both. This ignorance leads to creation and adoption of different kinds of beliefs and people make false assumptions about other people.

(2) *Prejudice can both be in favour of and hostile to*—The existence of prejudice leads to the acceptance of one object while it also causes the rejection of some other object. So, in this way, prejudice can be in favour of some group or individual and it can also be against the same. The prejudice that exists at the root of casteism leads to bias in favour of one's own caste and hatred and disgust for the other caste.

(3) *Emotions are attached to prejudice*—If the prejudice is favourable the emotion attached to it is one of approval and acceptance, while an unfavourable or hostile prejudice is accompanied by the emotions of disapproval or rejection. At the root of regionalism is a prejudice and because of it, the individuals who give credence to this creed harbour affection for the people of their own region in addition to supporting them. On the other hand, they not only oppose the people belonging to the other region but also exhibit hatred and disgust for them. The prejudiced individual is not very balanced and logical in his conversation. The fair skinned people not only deem it necessary to maintain social distance with the

dark-skinned individuals, they even manifest open disgust when they are confronted by the latter.

(4) *Legends and stories are conjoined to prejudices*—At the root of some of the communal prejudices existing in India are some legends as well as historical facts. The Hindus give currency to various legends concerning the unpatriotic, cruel and unjust behaviour of the Muslims. Similarly, the Muslims reciprocate this tendency by circulating different legends among themselves concerning the Hindus and their behaviour and nature.

(5) *Prejudice is a tendency*—An attitude is a mental or neural set which affects the reaction of an individual towards some object, individual, group, etc. A prejudice is an attitude at the base of which are superstition and irrational judgement.

(6) *Wrong beliefs are included in prejudice*—Each and every individual has his own word and his own circle in which he formulates certain beliefs and convictions on the basis of all that he has seen and heard. These beliefs can be good as well as bad. But in either condition his behaviour is influenced by these beliefs. Prejudice, whether in favour of or against, is usually founded on false and wrong beliefs.

(7) *Prejudice is hasty, prejudged and an irrational decision*—Because of a prejudice a person reaches a decision. In other words, a prejudice finds expression in the form of a decision. These decisions are reached very hastily without any reference to experience or to reason. For this reason, prejudices almost always prove to be harmful.

Please refer to the answer to the next question as well.

Q. 31. *Characterise prejudice. What are the social and psychological factors that produce it?* (Agra 1960)

For the description of prejudice please turn to the answer to the preceding question.

FACTORS PRODUCING PREJUDICE

The factors that result in the creation of prejudice can roughly be divided into two classes—social and psychological. Of these, the social factors render assistance in the creation and production of the prejudice whereas the psychological

factors are the individual bases of prejudice. For facility in analysis it is the second classification that will be studied first.

PSYCHOLOGICAL FACTORS

The psychological factors of prejudice are many and varied. In India, one finds all sorts of psychological factors such as the emotions of hatred and jealousy, mutually contradictory beliefs and the tendencies of conflict, etc., at the root of the prejudices maintained by people belonging to different castes, religions, regions etc. When the sense of self-respect of an individual is hurt, he fosters hatred and disgust for other groups and individuals and forms prejudice against them. If the prejudice is to be eliminated, as a preliminary to it, its psychological causes must also be removed or destroyed. The main psychological factors are the following :—

(1) *Abnormal personality*—Many of the abnormalities of the individual are the causes of his prejudices because by rationalizing his abnormal tendencies and behavioural patterns he forms different kinds of preconceptions. For example, in communal riots, the abnormal tendencies of the individual are expressed in the form of aggression or pugnacity, whatever the argument that he puts forward to justify his behaviour. Many kinds of mental diseases are also the causes of prejudice. For example, an individual affected by paranoia, which is a mental disease, tends to look upon all those surrounding him as his enemies and he doubts the bonafides of everyone. And for this reason he formulates prejudices of all kinds about the others.

(2) *Frustrated needs*—Every individual has many kinds of physical and psychological needs and if they are not satiated, they become frustrated. They are then manifested in the form of hatred, disgust, pugnacity, etc. And because of his frustrations, the individual forms, unconsciously, different kinds of prejudices concerning different individuals and groups.

(3) *Maladjustment*—It is not given to every individual to acquire perfect adjustment between himself and his circumstances and the other individuals in society. As a result of many causes, mental complexes of various different kinds are formed in them. Their life becomes marked by discontent and

hopelessness. They also fail to sublimate their anti-social tendencies. Hence, they become possessed with tendencies of hate, fear, disgust, etc., for other individuals and groups, and as a further consequence of this, they form all kinds of prejudices.

(4) *Self-defence*—Every individual wants to protect his self or ego and if it is injured he reacts violently. In this reaction he develops emotions of hatred, disgust, etc., for the individual or group that is responsible for this injury and consequently forms all kinds of prejudices concerning them.

(5) *Motive of self-regard*—Every individual wants to maintain his self-respect and self-regard. This motive of self-regard is not restricted only to his own personality. In addition to the development of his own ego, he wants to see intact the self-respect of his relatives, companions, party, group, etc. As a result of the link formed between them and the motive of self-regard, the individual forms prejudices towards them.

(6) *Desire of social conformity*—In every society, some customs, laws, superstitions, notions, etc., are prevalent. In his desire for social conformity the individual accepts these without reflecting upon them and adopts them in the form of prejudices.

(7) *Learning*—One very important psychological cause of prejudice is learning. The individual often learns or acquires his prejudices from the society. For example, the children of the Hindus and Muslims have no prejudices to begin with but some parents do possess some communal prejudices. These adults inculcate into the child's mind that the Muslim is bad or that the Hindu is a non-believer. In this way, the child acquires these prejudices from his parents either by emulating them or by being told and taught by them.

In actual fact, most of the prejudices are acquired. The importance of learning or education in the removal of prejudices is shown by the part it plays in their acquisition.

SOCIAL FACTORS

In addition to the forementioned psychological causes there are some social factors that are instrumental in the for-

mation of prejudices. The main ones among them are :

(1) *Social distance*—In every society different groups possess specific status within the social strata. Some are higher, others are at a lower level. These social statuses are separated by the proper social distance. To take an example, the Brahmins are believed to possess the highest and the Shudras the lowest status in the social stratification of the Hindu society. The social distance between these social classes is so great that the Brahmins look upon the Shudras as lowly and impure creatures. If the Brahmin child even touches the child of some shudra the former is given a bath to rid him of the supposed defilement caused by this touch. As a result of this strict formulation of his activities the brahmin child forms a prejudice in his mind that the Shudras are untouchable and impure.

(2) *Cultural differences*—An important factor at the root of prejudice is the cultural differences. Every individual regards his own culture as the most superior and regards every other culture as inferior by virtue of its being different from his own. In this way, the distance between different individuals influenced by different cultures increases because there is no meeting point between them. This distance ultimately assumes the form of hatred. Consequently, these individuals develop prejudices against each other. For example, people who profess their allegiance to ancient Indian culture hate and despise those who prefer Western culture. By virtue of this hatred, they form all kinds of prejudices against the ones who profess their liking for Western culture. They seem to consider the latter as the very manifestation and the figure of immoral conduct, corruption, unpatriotic feelings, prodigality and ostentation although it is not at all essential for an individual who likes Western culture and adopts it to possess all these faults and shortcomings.

(3) *Social taboos and restrictions*—Many groups are characterised by social taboos and restrictions upon mutual behaviour between the individuals. To take a well known example, among the Hindus it is not or at least was not permissible for a person of a particular caste to marry someone

of a different caste. Further, the socially higher castes are not permitted even to eat with members of the lower castes. The result of such social taboos and restrictions is that the social distance between the various social classes continually increases and all kinds of prejudices are created. There is another way in the restrictions upon the mutual conduct between individuals of different sexes exert their influence. In view of the many varied restrictions upon the mutual behaviour between men and women that are imposed in the civilised societies, these individuals have to repress their sex need or have to satisfy it in some unnatural manner, as a result of which disturbance and conflict is very much aggravated and all kinds of prejudices are the inevitable result.

(4) *Social conditions and phenomena*—In addition to the above-mentioned social causes that cause prejudice, there are some social circumstances and social phenomena that cause the creation and formation of prejudices. To take an Indian example, the communal tensions not only cause communal riots and conflicts but also prejudices in the minds of the Hindus and the Muslims. Differences in the various customs, traditions and practices prevalent in different societies also become the cause of prejudices.

OTHER FACTORS

The forementioned social and psychological causes are not all the causes of prejudices. They do not exhaust all the sources from which prejudices may stem. There are other causes also, but only the important ones are mentioned below :

(1) *Historical causes*—At the root of all the prejudices that the Hindus and Muslims entertain against each other there are some historical causes also. It is a historical fact that the followers of the Islamic religion are not the native product of the country but came from foreign strands and forced many Hindus to convert to the Islamic religion. This coercion was backed by the sword, an effective argument. Many of the Muslims also heaped injustices upon the luckless and hapless Hindus. On the other hand, some of the Hindu kings gave a severe answer to this unjust behaviour of the

Muslims. The historical incidents are now old and are of interest perhaps only to the academician. But, nevertheless, many individuals cannot bring themselves to forget the old history and times when the misanthropic activities of Aurengzeb endangered the existence of Hindu religion or when the Mohammedan mothers coaxed their children to sleep by frightening them in talking of Harisingh Nalva. Because of this, even today there are many Hindus and Muslims who entertain feelings of hatred, fear, disgust, etc., for each other, and this leads to the fostering of all kinds of prejudices.

(2) *Geographical causes*—Some causes of prejudices are also geographical. In India people living in different regions are found fostering all kinds of prejudices concerning their brothers who live in other parts of the country. To take an example, many stories concerning the so called foolishness and imprudence of the Sikhs are prevalent in U.P. People living in different geographical zones look upon those of their own regions as fellow beings while people from different regions are apt to be looked upon as strangers. The result of this is that they form favourable prejudices for their own people while concerning the others, they are unfavourably prejudiced.

(3) *Political causes*—Some political causes also encourage the formation and excitement of prejudices. For example, in India, many parties, propelled by political interests, try to prejudice the public against their rivals by indulging in campaigns of bitter recrimination and even going to the length of concocting false tales of a prejudicial nature.

(4) *Economic causes*—There are some economic causes of prejudice also. People influenced by the communistic outlook tend to regard every rich individual and each capitalist as a cruel, corrupt, immoral and degraded person. They believe that all rich people are heartless. On the other hand, the rich people as a class tend to consider their poorer brothers as uncivilised, ill behaved, crude and unrefined people. Evidently, the notions of both these classes of people are prejudiced because of economic differences. This fact is all the more clearly manifested when individuals of different econo-

mic status come into close contact.

Q. 32. *Discuss the nature of prejudice. Examine the prevailing psychological view concerning the origin of prejudice.*

(Agra 1962)

Please turn to the answer to question No. 30 for a discussion on the nature of prejudice.

ORIGIN OF PREJUDICE

Many factors are active in the development of prejudice. There are many kinds of causes, social, psychological, etc., of the origin of prejudices. Different psychologists have put forward differing views concerning the origin of prejudice, as they considered one or the other cause of its origin. The major ones among them are the following :

(1) *Theory of Innate Tendency*—According to the theory of innate tendency, which is intended as an explanation of the origin of prejudice, the cause of prejudice is only innate tendency. The individual, from his very birth, possesses the tendency to like people who are like him and to dislike or hate the individuals who do not concur with him. According to this view, all individuals have love for people of their own group, while they have disgust and hatred for all individuals belonging to other groups. In the opinion of these thinkers, prejudices are the natural and essential part of social life. Among those who have professed this view are Giddings, Ross and Sumner. It is the opinion of these thinkers that prejudice, stature, colour and physical tenacity are based on some innate peculiarities.

This conception of the origin of prejudice has come in for some extremely bitter criticism at the hands of modern social psychologists. In the words of Kimball Young, 'There is no evidence whatsoever that prejudice is instinctive or innate...yet psychology and physiology give no support to any theory that a man has inborn prejudices against persons of a different race and colour or of a different society and culture.' The truth is that it is entirely wrong to consider physiological differences as the cause of prejudice. Prejudices are also found to exist in people possessing like physiological characteristics and it is not impossible for people with unlike physical characteristics

to be entirely devoid of them.

(2) *Theory of Self-Love*—Embree and Reuter have propounded the theory of self-love to explain the origin of prejudice. The living being has an innate tendency to love himself. Because of this tendency of self-love the individual is repelled and disgusted by people who are different and separate while he loves those who are assimilated in his ego or self. For example, the tendency of self-love can be seen in any child who, at the same time, manifests love and affection for his mother and all those who are his nearest and dearest, and who become part of his ego or self. And yet, the theory of self-love does not explain the origin of prejudice. It is right that self-love is one factor in prejudice but at its root there are many other social, psychological and other causes.

(3) *Theory of Ethnocentrism*—Some other scholars have made an effort to explain cooperation and conflict in international relations on the basis of ethnocentrism. On the same basis prejudice has also been explained by them. This theory has also been refuted along with the racial or ethnic principle. It is true that the cause of prejudices between the white and the black people of America is ethnocentrism but it can also be seen that the white and the black people also possess prejudices for or against the members of their own races. In criticising the theory of ethnocentrism Murphy and Newcomb have remarked correctly that friendship is based not on racial homogeneity but on benevolence and cooperation and contact.

(4) *Psycho-Analytic theory*—In considering the problem of origin of prejudices, the psycho-analytic theory considers human experience to be the root cause of prejudice. The individual forms prejudices concerning the different objects, individuals, institutions, etc., in accordance with the experiences that he has of them in his childhood. Bitter experiences lead to the formation of hostile or adverse prejudices while the prejudices that are formed as a consequence of pleasant experiences are of a favourable nature. Franz Alexander is correct in his thesis that the formation of prejudices is on the

basis of early frustrations. But such a statement is insufficient to clearly elucidate the nature of prejudice. People are found to possess prejudices concerning those individuals and groups with which they have never come into contact and hence have no experience of. Secondly, as has been pointed out by Moreno, the influence and the importance of the environmental factors and education are also not negligible in the development or formation of prejudices. Pearl Buck and Horowitz have also criticised this theory. In fact, as Newcomb has written, "In brief, capacity for prejudice is unlearned but its target (the group against which it is directed) is learned."

MULTIPLE CAUSES OF PREJUDICES

In this way, the development or origin of prejudice cannot be explained with the help of only one factor. The personality of the child is developed first in the home and later on in the school environment. And because of the innumerable influences emanating from either of these two institutions, the child develops many prejudices. In the course of many experiments Horowitz found out that the prejudices possessed by White boys and girls against the Negro children were caused mostly by their parents who taught them to think in this manner. A school-going girl of Tennessee, in America, told Horowitz: "Coloured children! Mother does not want me to play with coloured children 'cause they are coloured men. Might have pneumonia if you play with them. I play with coloured children sometimes and mamma whips me." Another child confided in him and told him that her mother forbade her to play with dark children and did not want to tell her the reason for this restriction. In this way, the children form prejudices because of the influence of their parents and other individuals in the family. In missionary schools the children form prejudices against the Jews because of the type of education or the instruction imparted by the teachers. The importance of personal experience and contact in the formation of prejudices is by no means inconsiderable. It is a matter of common knowledge that the prejudices that we form in connection with anything concur with our experience of that particular thing,

animate or inanimate. The formation of these prejudices is further contributed to by the various frustrations and mental peculiarities of the individual. Personal experience is an important factor in the development of the attitudes and tendencies of the individual. On the basis of experiences conducted by him, B. Lasker declared that personal studies is an important factor in the development of the prejudices of the individual. But sometimes the individual, in spite of having no personal experience of the object, forms prejudices on the basis of the experiences of other members of his group which have been communicated to him. For example, in the study of some American children, Bogardus found them possessing hostile prejudices for the Chinese and the Germans despite the fact that they had never even seen either of the two. In addition to all these factors, others that affect the formation of prejudice are culture, folk literature, and the laws of society etc. L. Hearen found the Japanese and American folk literature as important factors in the formation of prejudices. Krech and Crutchfield have mentioned the various kinds of environments as factors that influence prejudice. The importance of newspapers and magazines in the formation of prejudices has been pointed out by Baerlson and Salter whose findings are based on their experimental study in this direction. In addition to all this, all the other media of propaganda influence the prejudices. In this way, then, the development of prejudices is influenced by many social causes in addition to the various personal experiences and other factors.

Please refer to the answer to question No. 29 for a detailed description.

Q. 33. *What is meant by stereotypes? How do they affect perception and behaviour?* (Agra 1962)

Write a short note on—Stereotypes. (Baroda 1956)

Comment on stereotypes as a form of social attitude.

(Poona 1965)

Examine the role of stereotypes in the context of group tensions. (Karnatak 1961)

The word stereotype owes its introduction into the annals

of social psychology to Walter Lippman who first employed it in 1920. In its original form, the word was used to indicate the main systems appearing in a mental disease called Dementia Praecox. The literal meaning of stereotype is that bowl or plate which performs the function of a mould. Lippman used the word to denote those thoughts and tendencies which, when aroused, draw a figure or symbol on our mental vision.

WHAT IS STEREOTYPE?

In modern social psychology, the word stereotype is accepted neither in its literal sense nor in the sense employed by Lippman. It is consequently necessary to begin an account of it by giving some definitions of the term as presently used :

(1) *Definition by Kimball Young*—".....It is best defined as a false classificatory concept at which, as a rule, some strong emotional feeling tone of like and dislike, approval or disapproval is attached." This particular definition of the term points out the following two characteristics of stereotype :

(a) It is a concept that causes false classification.

(b) To it are attached the feelings of like and dislike, approval or disapproval.

In this way, stereotypes help in the classification of individuals, just as Shikarpuri, Sardarji, etc., are some words that are used only for some specific kinds of individuals and to them are attached the feelings of like or dislike, approval or disapproval. At this stage, it should be remembered that classification of individuals in this way is completely unjustified, but this fact does not alter the fact that human behaviour and experience are influenced by stereotypes.

(2) *Charles Bird's view*—"Stereotyped responses are perceptions or meaningful arrangements of ideas having their origin primarily in feelings and emotions rather than in some characteristics of the stimulating circumstances." In this definition of stereotype Bird points out that their origin depends not so much on external circumstances as on the feelings and emotions of the individual himself. This definition further points out that in stereotype, thought and

perceptions are mutually entangled.

INFLUENCE OF STEREOTYPE IN EXPERIENCE AND CONDUCT

Stereotypes hold much importance for the experience and behaviour of the individual. In this connection many experiments have also been made and they have succeeded in throwing some light upon the influence of stereotypes in social behaviour. The following facts need to be pointed out in connection with the influence of stereotypes upon experience and behaviour.

(1) *Direction and guidance of human behaviour*—Stereotypes guide and direct the behaviour of the individual. As has been pointed out at an earlier juncture, we divide many objects or individuals into various classes on the basis of stereotypes. This has the advantage, however redoubtable, that it saves the labour and trouble involved in thinking about each object and individual separately. In actual fact, in the present life struggle man does not get the time or leisure to go into all the details concerning every object or person unassisted. In these circumstances his behaviour is directed by stereotypes. In the political field particularly, much of the conduct is based upon stereotypes. For example, on the Indian political scene the victory in elections of the Congress party is taken almost for granted and it also usually happens that way. For this reason, many of the people vote for the Congress although such a state of affairs cannot be said to be particularly happy. That stereotype should have important hand in directing behaviour only in India is not true. This tendency is present everywhere. Hartmann experimented upon 160 individuals of the central country of Pennsylvania and showed that they possessed political stereotypes and were influenced thereby. Hartmann composed a questionnaire containing 20 questions of which 10 were such that if the subject answered them in the affirmative he could be pronounced a radical. If the answers to the remaining 10 were in the affirmative the individual would be a conservative. It was deduced from the study conducted by Hartmann that the subjects possessed political stereotypes because of which the Republicans, Democrats and labour groups were believed to compose the best classes while the International Radical Reform, Technocratic and the

Communist groups were believed to be the lowest classes.

(2) *Assistance in forecasting*—It is often possible to base predictions concerning the behaviour of the individuals on stereotypes. For example, in the Indian army the Sikhs and the Gorkhas are believed, by convention, to be the best soldiers and on the basis of this stereotype predictions are made in war concerning the behaviour of the efforts of these two classes of soldiers. Similarly, some people entertain stereotypes concerning the educated women while some have stereotypes concerning the religious minded women and often make the mistake of predicting their conduct on the basis of this stereotype. If, for example, you have formed the opinion that the Bengalis are irritative and pugnacious then you can conclude of any Bengali that he will fight.

(3) *Control of social behaviour*—In every society there prevail some stereotypes which perform the function of controlling the social behaviour of the members of society. For example, in India the kshatriya believes that the most unpardonable sin that he can commit is to run away from the battlefield, and because of this many kshatriyas cannot even entertain the idea of running away from the battlefield. Even in the progressive and lax age of modern era, the sexual behaviour of the Indian women is controlled by the stereotype of fidelity. It is said that the Indian woman establishes sexual relationship with only one man in her life and he is her husband. In the same way, the behaviour of the various castes is controlled and directed by the stereotypes prevailing about them. It is said that it makes no difference whether a kayastha is uneducated or dead. The kayasthas are believed to be rich of pen. Wealth is believed to reside in the stomach of the baniya while the brahmins are believed to be religious and sacrificing. The kshatriyas are said to be experts in the art of warfare. These stereotypes do undoubtedly have some influence upon the behaviour of the individuals belonging to different castes.

(4) *Utility in commercial propaganda*—The influence in controlling and directing the behaviour and conduct of the individual, that a stereotype has, is fully exploited in the

commercial field. There is no tonic in the world three or four bottles of which can turn a skinny individual into a fat bulk of muscle and energy. Yet any number of producers create a stereotype of this kind concerning the tonic that they are producing. Once the stereotype is circulated, propaganda becomes an easy process. In the same way, there is probably no soap that can whiten the skin but to various soaps this kind of stereotype is attached.

(5) *Employment in educational institutions*—This importance of the stereotype is made use of by educational institutions. People infer the nature of the educational institution from its name. For this reason, educational institutions are named on the basis of stereotypes *e.g.*, Dayanand Anglo-Vedic College, Modern Art School, Sanatan Dharma College, etc. It should be remembered that it is not at all necessary that the modern art college should be actually modern although the people may deduce that it is so, and are encouraged to do so.

(6) *Importance of stereotype in experience*—The existence of stereotype is felt not only in conduct but also in experience. In one of his articles Sherif has written that liking some prose depends upon the author who has composed it because the readers generally form some stereotypes concerning the different authors. These stereotypes are generally connected to those authors who influence the experience of the readers. Sherif selected some 16 essays and writings of Stevenson and to them he attached the names of 16 different authors following which he handed them over to students and enquired of their response to these articles. Although all the articles had been composed by Stevenson the different students chose only those articles which bore the name of the author for which they already had some appreciation and praise in their hearts. It is a matter of general knowledge that to begin with, the works of an author are appreciated because of their worth but as the stereotypes are attached to his name his work wins praise merely because of his name.

In one of his experiments Rice proved that because of stereotypes figures or symbols concerning different persons are formed in the minds of the people. Rice selected the photo-

graphs of the Prime Minister of a European country, a labour leader, a Russian diplomat, a money-lender, a member of the American Senate and a mill-owner. Now a list of these various occupations was prepared and handed over to the subject along with the photographs, he was then instructed to coincide the photograph with the occupation. From the results of the experiment it was deduced that the subjects had formed stereotypes and mental images concerning the occupations and the individuals who are occupied therein on the basis of the photographs appearing in the newspapers and the descriptions and account given. On this basis they had selected the occupations and the corresponding photographs of the individuals. It is a matter of common experience that a mental image is conjoined or attached to the common features seen existing in individuals or objects that are known by the same name. For example, in India if someone is referred to as '*Baba*' the mental image that comes to the forefront is one of an old man and if the name employed is '*dadi*' one visualises an old woman although it is not at all necessary that the persons addressed by these two names should be old and bent. Similarly, the vision that one is apt to see when the word '*bahu*' is uttered, the word is the equivalent of daughter-in-law, is of a young woman with a long veil drawn down on her face although few of the modern married girls are at all of this kind.

(7) *Effect upon perceptions*—Stereotypes influence perceptions in addition to affecting behaviour and experience. When we have formed the opinion in our mind that the Muslims are a dirty people then we are apt to notice only their dirty actions oblivious to their all other actions. Similarly, if a person has formed the stereotype that women love children or that they are of a sacrificing and delicate nature then he will see them in this light. A similar kind of stereotype is seen existing that concerns the sikhs and you will come across a number of people who will describe incidents they have perceived that concur with this prejudice. In this way, the stereotype influences the behaviour, experience and perception, in fact every aspect, of the individual.

SUGGESTION, IMITATION AND SYMPATHY

Q. 34. *Define Suggestion and Imitation. What part do they play in social life ?* (Karnatak 1965)

What is suggestion ? Discuss its importance in social life. (Vikram 1962 ; Karnatak 1961 ; Bombay 1961 ; Poona 1961)

Write a short note on role of suggestion in group formation. (Agra 1957)

Write a short note on suggestion. (Karnatak 1965)

WHAT IS SUGGESTION ?

It is necessary to turn to some of the definitions in order that suggestion may be understood the more completely and precisely. Some main definitions are the following :

(1) *McDougall's view*—"Suggestion is a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance." In the crowd that is motivated by fear most people are seen running about worriedly and anxiously even when they are not aware of the reason for this anxiety. The reason for this is the suggestions inherent in the mob behaviour. Suggestion is the process of communicating information. The hypnotist employs this power to communicate his desire to others and in this way he manages to induce other people to behave in the manner that he wishes. The utterances of the great leaders and the militarists have the same power of suggestion and the person who hears them finds it beyond his control to resist them.

(2) *Kimball Young's opinion*—"We may define suggestion as a form of symbol, communicated by words, pictures or some similar medium for inducing acceptance of the symbol without any self-evident or logical ground for its acceptance." Like McDougall Young has also placed emphasis on the fact

that the suggestion communicated has no logical or self-evident basis.

(3) *Thouless's view*—"The word suggestion is now commonly used for the process by which an attitude towards a system of idea is communicated from one person to another, by a process other than that of rational persuasion."

CHARACTERISTICS OF SUGGESTION

The three foregoing definitions of suggestion point to the following characteristics that are to be found in suggestion:

(1) Through the medium of suggestion, some idea is communicated from one individual to another.

(2) There is no evidence or logic to support suggestion.

(3) Suggestion can be conveyed through any symbolical medium such as language, pictures, etc.

(4) Suggestion involves mental images.

In defying suggestion, in view of its forementioned characteristics, it can be said that suggestion is a mental process in which an idea, which does not have any evidence or logical basis, is conveyed from one person to another through any symbolical medium such as words, pictures, etc.

SUGGESTIBILITY

The most peculiar and notable feature of the process of suggestion is that it finds acceptance among individuals even though it is not logical and does not have any proof to validate it. Of course, it is not true that people accept suggestions without making any response of a negative nature. People resist suggestions to a greater or lesser degree but if the suggestion carries much weight, then their resistance will inevitably crumble and they will accept it. The person accepting the suggestion accepts it because he considers it to be a form of truth. Evidently then, his prudence and reason, in addition to his mental stability, do not function at the time when he is accepting a suggestion, and hence he is not capable of criticising the suggestion. He cannot also analyse the goodness or badness of the suggestion. In this way, the reason at the back of the power of suggestion is the suggestibility of the individual himself.

TWO FORMS OF SUGGESTION

Here, it is necessary to bear clearly in mind the fact that the word suggestion is used to indicate two senses. Some people consider suggestion to be a complete mental process. On the other hand some people use the term to indicate the effect of some stimuli upon the individual. In this connection a third view could be the possibility of looking upon suggestion as a special kind of stimulus. But, whatever the sense in which the term is interpreted, there is a distinct difference between suggestion and suggestibility. Suggestibility indicates the extent to which any individual can accept or absorb suggestions. Suggestibility is indicated in terms of percentages. In order to obtain this percentage, the number of suggestions that an individual accepts is divided by the total number of suggestions given to him and the quotient multiplied by a hundred. In this way, then, the suggestibility of any individual can be measured by the following formula :

$$\text{Suggestibility} = \frac{\text{Number of suggestions accepted}}{\text{Number of suggestions given in all}} \times 100$$

As a general rule, those individuals who possess their individual power of decision and are of a high level of intelligence do not fall easy prey to the suggestions of others. The suggestibility of an individual decreases in a group situation because the level of intelligence is considerably lowered.

IMPORTANCE OF SUGGESTION IN SOCIAL LIFE

FORMS OF SUGGESTION

Many functions are performed in communal life because of suggestibility. If we glance at all the occurrences that take place all around us, we shall visualise the importance of suggestion in social life. Suggestion influences not only behaviour with others but also one's own private and individual behaviour. Some people are conversely affected by suggestion, *i.e.*, they act in contradiction to the suggestion that is conveyed to them. Suggestion is sometimes direct and sometimes indirect. In the first case the individual is aware of the fact that a suggestion is being made to him while in the second case there is no such awareness. In addition to these,

in society one sees the influence of prestige suggestions almost everywhere. The behaviour of the individual in a mob situation is an example of collective suggestion. It would be of help to glance individually at the various forms of suggestion in social life the main among which are the following :

(1) *Ideo-motor suggestions*—As is evident from the name given to it, there is no discrimination here between thoughts and action, *i.e.*, action takes place almost immediately the thought arises. Hence, in this there is no time to think or to discuss. Generally, in suggestions of this kind the mind almost unconsciously accepts and adopts suggestions given to it. The famous psychologist Alfred Binet conducted important experiments in connection with *ideo-motor suggestion*.

(2) *Prestige Suggestions*—People tend to use the commodities that are used by film personalities in preference to objects that do not find favour with the film idols. For this reason many commodities of common use are advertised to be the favourites of film people and their patronage is solicited. In much the same manner, the advice of people is accepted in the fields in which they are considered to be specialists. An experiment was conducted by P. A. Sorokin and J. W. Bodyreff in connection with the effect of prestige suggestion. In this experiment 1484 high school students formed the audience for two recorded songs, one of which was said to be the work of a great artist while the singer of the second was said to be a commonplace artist whereas in fact both the songs had been sung by good artists. Because of the prestige suggestion inherent in the names 96 per cent students pronounced the first song to be good while the second they unanimously rejected as second rate. After this, the examiner pointed out that there was no difference between the records. Consequent upon this, 51 per cent immediately expressed acceptance, 16 per cent contradicted this view while 21 per cent abstained from expressing any opinion. It should be remembered that only 4 per cent of the students had originally pronounced the records to be the same and these were the only ones to use their intelligence in judging. All the other had been deceived by the suggestion.

(3) *Auto-Suggestions*—Much stress has been laid by

Indian thinkers upon the importance of auto-suggestion in the development of character. The character that an individual develops depends upon his thinking, and the thoughts that he entertains. Thought has the power of suggestion. If you are always engrossed in thinking that you are not intelligent and can never score a good division in the examination, then how can you hope to study properly? The doctor always advises the patient to have faith in his cure because the fact of this belief helps to influence the health of the patient and it supplements to some extent the medicine that is being administered to him. The famous psychologist Emile Cone cured some patients of mental diseases on the basis of auto-suggestion. By studying the biographies and autobiographies of great individuals one can see that they always placed the highest ideals before themselves to pursue and even in the time of extreme adversity they reassured themselves that in the end they would be victorious and successful. In this way, auto-suggestion has important influence upon the mental and physical condition, conduct and even success of the individual.

(4) *Mass Suggestion*—Why is it that the behaviour of the individual undergoes considerable change when he is in a group situation? The reason why the most balanced and sane individuals who are the very essence of propriety in their private life become almost insane and exhibit animosity and pugnacity in a crowd is that they fall prey to mass suggestion. In one of his studies H. T. Moore has pointed out that students are more susceptible to mass suggestion than prestige suggestion. By his experiments, C. H. Marple has proved that there is a ratio of 4:3 between mass suggestion and prestige suggestion.

(5) *Contra-suggestions*—It is often seen that people will indulge in the very activity that they have been warned against. This is particularly true of children who will inevitably touch anything that they have been prevented from touching or that they have been ordered to stay away from, or in other words, the order of abstaining from touching the object gives a contra-suggestion.

(6) *Direct Suggestions*—Some suggestions are of a direct nature, i.e., the individual who is accepting the suggestion is aware that a suggestion is being made to him. The successful businessman compels or persuades you to buy commodities even though you have no desire to do so ; in the process they employ suggestions.

(7) *Indirect Suggestions*—But some suggestions are not quite so apparent and bizarre, and the intention of the person suggesting it is concealed. He puts forward his suggestions but he does not indicate his intention in doing it. Suggestions of this kind make a greater impression upon the educated and the intelligent people.

(8) *Positive Suggestions*—The suggestions that are made for the implementation of some order or for accepting some statement are said to be positive suggestions.

(9) *Negative Suggestions*—The suggestions that are made for rejecting some idea or for abstaining from some particular course of action are said to be negative suggestions.

The degree to which suggestions are inherent in social life is evident from the description of the various kinds of suggestions. In trade, industry, politics, curing, education, and every other field people acquainted with psychological facts make use of suggestion to have their ideas and notions accepted by other people and to have the latter behave according to their wishes. Whether we like it or not we are influenced by the suggestions of others at one time or another. And, even otherwise, suggestions can be employed not only to influence others but also for self-development.

Q. 35. Write a short note on—Conditions of suggestibility,
(Vikram 1962)

CONDITIONS OF SUGGESTIBILITY

The internal conditions of suggestibility comprehend all those internal conditions that help to reduce the reasoning power of man so that he loses his immunity to the suggestions of others. The internal conditions can be said to be personal causes. All these causes are present in the individual. Roughly speaking, they are the following :

(1) *Temperament*—The suggestibility of the individual is

influenced by his temperament. For example, in the opinion of some people the extroverted individual possesses greater suggestibility than the introverted. In this way, the extrovert temperament is an internal factor of suggestibility.

(2) *Age*—Age also influences suggestibility. According to some psychologists, the suggestibility of the child starts increasing from the fifth or sixth year and continues to increase till he attains the age of eight or nine years and this increase is then followed by decrease. Contradicting this opinion, Ellock has tried to show that the child does not possess the degree of suggestibility that he is supposed to by the elders. Anyway, whatever the truth in this connection, there can be no denying the fact that the suggestibility of an individual decreases with an increase in his maturity and mental level, and that the immature people are characterised by a greater suggestibility than the mature ones. But, here it is necessary to keep in mind the fact that while there can be a difference in the suggestibility of children belonging to different societies, differences are found in the suggestibility of children belonging to the same society.

(3) *Intellectual ability*—In this way, some scientists have attempted to establish a correlation between suggestibility and intellectual ability; in other words, according to them, suggestibility will be as low as the intellectual ability is high, while suggestibility will be as high as intellectual ability is low. But in opposition to this view, it is held by Estra Books and some other psychologists that there is very little correlation between intellectual ability and suggestibility. In their tests, Ewlling and Hargreaves found zero correlation between intellectual ability and suggestibility.

(4) *Ignorance*—Another cause of suggestibility is ignorance. People accept the notions and ideas of other individuals concerning subjects of which they are ignorant. On the other hand, the individual who is conversant with the particular subject is more or less immune to these suggestions and even if he is affected by the suggestion he is at least not misled.

(5) *Sex differences*—On the basis of some experimental

studies some scientists, particularly psychologists, have attributed greater suggestibility to women than to men. According to this consensus of opinion, sex difference is an important element in suggestibility. But, on the other hand, it has been seen in some experiments that the difference in suggestibility that is seen to exist between individuals of different sexes is far less than the difference between individuals of the same sex. Hence, sex difference cannot and is not considered to be an important factor in suggestibility. In Charles Bird's opinion, the difference in suggestibility among the two sexes is due to the system of education and the social structure. In the old education system and the social structure the large difference between individuals of the two sexes was particularly conducive to a major difference in their orientation and consequently in their respective suggestibility. Under the existing educational system and the social order the gulf between the two sexes is being constantly reduced and consequently one does not find much difference in suggestibility on the basis of sex difference.

(6) *Other Internal Conditions*—In addition to the forementioned internal conditions that affect the suggestibility of the individual there are some other important conditions, also of an internal nature. For example, it is a matter of common knowledge that a person is prone to acquiesce to almost any suggestion when in an intoxicated condition. Suggestibility also increases because of a lack of self-confidence, and the individual tends to accept everything suggested without discrimination. In addition to this, those physical conditions, such as hunger, thirst, exhaustion, etc., that tend to reduce physical energy and to retard mental activity also augment the suggestibility of the individual. Besides, the religious beliefs and notions of individuals also tend to become factors in suggestibility. For example, in India, suggestions concerning the evil of other groups circulate very easily among people possessing a communal bias.

EXTERNAL CONDITIONS OF SUGGESTIBILITY

In addition to the forementioned internal factors of suggestibility, there are many external conditions that also help

to increase suggestibility. The main ones are the following :

(1) *Group situation*—In a crowd or a group the mental or intellectual powers of the individual are comparatively weaker and emotions are facily aroused. Hence, suggestibility increases in a group situation. In a crowd, particularly, an idea circulates with contagious rapidity and in matter of moments all sorts of individuals are seen doing the same thing.

(2) *Prestige of the suggestor*—The prestige and the respect paid to the suggestor also influences suggestibility. The greater the degree of this prestige, the greater will be the appeal of the suggestion made to the individual. The thoughts of great leaders, famous film actors and actresses have the power of suggesting to the common people. In matters of fashion, the common people tend to follow and copy the film personalities. In political matters, the ideas and notions of the leaders are adopted by the people as their own view. In the same fashion, people uncritically accept the suggestions of scientists and thinkers who are specialists in their own respective fields.

(3) *Repetition*—Constant repetition of the same phenomenon also increases the suggestibility of individuals for it because it then starts to attract the attention of the people. In this connection, it has also been established on the basis of many experiments that repetition should also be marked with some small degree of variation in the suggestion since otherwise people come to look at it as a mere commonplace and cease to attend to it.

(4) *Influence of public opinion*—Suggestibility is also influenced by public opinion. In other words, the ideas that have the sanction of public opinion are more suggestible than any other and people accept them easily. It is for this reason that people profess their suggestions to be public opinion.

(5) *Influence of majority opinion*—An idea is accepted generally even when it is not the accepted public opinion but it is accepted by majority of the people in society. The reason behind this acceptance is that people feel that what is accepted by so many individuals must be right, since so many people cannot be wrong. There is no doubt that some individuals

pursue their own views even in contradiction of public opinion, let alone the opinion of the majority, but as a general rule most people prefer to imitate the public opinion in matters of ideas and activity.

(6) *Confident tone*—Another factor that tends to increase the suggestibility of an idea is the confident tone of the person propounding it. If the individual propounding the idea is confident of it, and this confidence is apparent in his voice, then the idea carries more weight and hence it is more suggestible. This is the reason at the root of the influence wielded by specialists, leaders and saints, etc. The truth of the matter is that even a false statement stated confidently is more influencing and powerful than a truthful statement stated weakly and without confidence.

The forementioned internal and external conditions that enhance suggestibility find comprehensive application in propaganda moves in the political field and in advertising in the industrial and commercial spheres. Actually, propaganda and advertising are based on the fundamental psychological principles of suggestion because the best propaganda and the best advertisement is that in which anything is suggested, and not bluntly stated, in a manner that convinces the listener and compels him to accept it.

Q. 36. *Write a short note on Imitation.* (Vikram 1962)

Explain the mechanism of imitation and indicate its social importance. (Bombay 1958, 59, 61)

Discuss imitation as a social response and illustrate its role in social life. (Gujrat 1958)

Discuss the role of sympathy and imitation as forms of social stimulation. (Madras 1962)

WHAT IS IMITATION ?

Characterizing imitation, William McDougall has written, "Imitation is applicable only to copying by an individual of the actions, the bodily movements of another." In this way, when the child attempts to walk impressively like his father, swinging a stick the while, he is imitating. Mead has characterised imitation as the conscious emulation of the behaviour and conduct of others. He writes, "Imitation is self-conscious

assumption of another's acts or roles."

PROCESS OF IMITATION

From the psychological viewpoint, the process of imitation is seen to possess the following characteristics :—

(1) The individual imitating does not indulge in thought or trial and error before he imitates but immediately becomes involved in the activity of imitation.

(2) The person imitating does not show any previous acquaintance with the activity imitated.

(3) In the process of imitation the person imitating performs exactly the same activity as the one being performed before him.

SOCIAL IMPORTANCE OF IMITATION

The activity of imitation possesses much importance for social life. In fact, it would be no misnomer to say that a major part of the social conduct of the human being is adopted through imitation. It is only by indulging in imitation that he can make adequate use of the experience of his predecessors and others around him. It is imitation which provides him behavioural patterns whereby he conducts himself in the presence of others. It is only through the medium of imitation that customs, traditions and mores act in society and are maintained intact in their passage from one generation to the next. Of all the living beings, it is the human child which possesses the greatest capacity for imitation. Language plays a major part in this imitation and language and pronunciation is acquired by the child only through imitation. In society many forms of behaviour such as dress, behaviour or manners, conversational modes, food, etc., proceed by fashion. The answer to the question 'how does fashion spread' is answered correct by imitation. Inventions have played an important role in the progress of society and in the civilised world, the inventions spread very rapidly from one corner to the other. The reason behind this, too, is the presence of imitative activity in individuals of every society. It is the accepted thing for the ordinary individuals in society to accept the views of great persons and leaders. Here, too, this happens because of imitation. Even education makes use of the tendency of imita-

tion. The truth of the matter is that the education of social behaviour is based primarily on imitation. It is trenchantly often remarked that one is known by the company he keeps. It is sometimes seen that the students try to imitate and adopt the behaviour, thoughts, ideals and mannerisms of their teachers and because of this a good teacher succeeds in moulding the conduct of the students on the desired lines. It also usually happens that people estimate the behaviour of the children according to the knowledge that they have of their predecessors. It is commonly believed, and in most cases also taken for granted, that the offspring of cultured and well mannered parents will be of a similarly cultured nature while the children of quarrelling parents will be obstinate and quarrelsome. At the root of all these notions is the element of imitation. By making adequate use of the tendency to imitation that the human animal possesses in great quantity, an able teacher can succeed in moulding the behaviour of his students on cultured lines. It is because of the tendency to imitation that children are so susceptible to the influences of their parents and friends whose behaviour they imitate indiscriminately. It is only because this importance of imitation has been understood that now great emphasis is laid, in every sphere of education, on the concrete presentation of the ideals before the individual that are to be inculcated into him. And particularly, in the various spheres of cultural life such as dancing, music, art, etc., demonstration and its imitation are of great importance.

Q. 37. *Describe and illustrate the role of the following mental tendencies in human social life : (a) Sympathy (b) Suggestion; (c) Imitation.* (Agra 1955)

In the words of Woodworth, sympathy means "experiencing with another." When one individual shares the pain of others and also shares in their joys then it is said that he is sympathetic towards others. This is a common experience that when we meet a person who is smiling we also smile. In a serious atmosphere we have to maintain the serious nature of the atmosphere while we feel almost compelled to feel joyful and happy in a colourful and gay atmosphere. In this way, the play of sympathy can always be seen in day to day experience

and behaviour.

No definite assertion can be made about the nature of sympathy, particularly whether it is innate or acquired, or whether it is a process acquired through imitation or through some other media. What can be said without much hesitation and ado is that sympathy is not mere imitation. In addition to imitation, it also contains a definite motive and inspiration. Lovers naturally share in the feelings and experiences of each other but when they become husband and wife they have to share in each other's feelings even deliberately, knowing that their failure to do so can shatter their matrimonial peace and calm and reduce its longevity. Sympathy strengthens their mutual love and provides psychological peace and comfort.

NEED FOR IMAGINATION IN SYMPATHY

A sympathetic individual must needs be imaginative. The individual who cannot place himself in the predicament of another through imagination and feels his emotions and experiences cannot generate feelings of sympathy for others within himself. For sympathy, and in order to be sympathetic, it is necessary to be emotional. One can participate in the pain and suffering of another only if one has suffered similar if not identical privation or if one can experience the pain of another through imagining it. Sympathetic behaviour is no doubt natural but one must also learn to sympathise with others. Sympathy is innate but it is constantly being developed by experience. The scope of the child's sympathy also widens. It is only because of this that everyone sympathises with the friend but no one fraternises with the enemy.

PERSONALITY AND CULTURE

Q. 38. *Define personality. Discuss the role of the heredity and environment in the development of personality.*

(Rajasthan M.A. 1960)

"Personality is a concept of wide and varied meaning." Elucidate.

(Rajasthan 1961)

Ordinarily, personality is taken as the external appearance of the individual. In philosophy the meaning of personality has been interpreted in the sense of the internal self, but in psychology neither is the personality the external appearance nor is it the internal self, but it includes both and much more. The word 'personality' has been derived from the Latin word 'persona'. The word 'persona' was used for the cover utilised by the actors to change their appearance; but in the Roman times it was taken as the particular character itself. This second meaning has been taken in the modern word personality. Thus personality is not a fixed state but a dynamic totality which is continuously changing due to interaction with the environment. Personality is known by the conduct, behaviour, activities, movements and everything else concerning the individual. It is the way of responding to the environment. The way in which an individual adjusts with the external environment is personality. In the words of Munn, "Personality may be defined as the most characteristic integration of an individual's structure, modes, behaviour, interests, attitudes, capacities, abilities and aptitudes." Behaviour requires integration. This integration of various traits is found differently in different persons. As a general rule, every healthy individual has some sort of integration. The peculiar forms of integration in a particular individual are his personality traits. Thus personality is the most characteristic integration of an individual's traits. It is personality which makes distinction in one man and another. In the words of Gordon Allport, "Persona-

lity is the dynamic organisation within the individual of those psycho-physical systems that determine his unique adjustment to his environment." The personality is the organisation of the internal and external activities. It includes the external appearance, qualities, aptitudes and capacities etc. It is the result of the interaction of the individual with the environment. It is not a collection of the traits, but a particular organisation of them. It is the total quality of the individual's behaviour. Individual affects other individuals through his personality. Thus personality is manifested in his various activities. In short, personality is the total quality of the behaviour, attitudes, interests, capacities, aptitudes and behaviour patterns, which are manifested in his relation with the environment.

HEREDITY AND ENVIRONMENT

For some time there was discussion among the psychologists about relation of heredity and environment in the development of personality. In this discussion arguments were given from both sides and much matter was gathered on the basis of observation and experimentation. It was found by this data that the development of personality depends upon both the heredity and the environment. Hence modern psychology includes both heredity and environment in the factors influencing personality.

It is generally, in fact, universally known that sex is determined by heredity. On this basis some scientists assert that personality also is determined by heredity because it is the difference in sexes that decides the personality of men and women. Generally, people postulate fundamental differences between the male and female personalities because of the difference in sex. Accordingly, the female has been said to be patient, forbearing, gentle, loving, sentimental, the image of affection etc. It is thought that her functions in life consist of bearing children, bringing them up and doing household duties. Whereas women take interest in art and literature, men take interest in tough work such as science, mathematics and war, etc. But this prevailing conception of differences in the male and female personalities due to difference of sex is

not borne out by facts. Even among the women one can find all kinds of individuals such as dangerous criminals, great warriors, scientists, mathematicians and politicians, etc. History witnesses the fact that given the opportunity, women have never done worse than men in any sphere. The most adequate light on this subject has been thrown by the studies of anthropologists and it has been proved that different personalities of men and women are developed in different cultural environments and that sex difference does not have much influence in it. The famous anthropologist Margaret Mead studied the cultures of three native tribes of New Guinea—Arapesh, Mundugumor and Tchambuli. In the Arapesh tribe no difference between the male and female personality was discovered. Both were found to possess the tendencies of co-operation and service. Both men and women of the Mundugumor tribe were found to be equally cruel and aggressive. There was a definite difference in the male and female personalities in the Tchambuli tribe. From this Margaret Mead concluded that the development of the individual depends upon the cultural environment. But this does not mean that sex does not have any effect upon personality. It is definitely known that the physical structure also influences personality. There is generally a difference in the physical power of men and women. Compared to the male the female body is generally both lighter in weight and shorter in height. Her body is naturally adapted to the bearing of children and the bringing up of the family. Her body is softer than the male body. Due to these fundamental differences of physique based on sex difference men and women occupy distinct status in society and it is natural that they should develop different personalities, being in different stations and performing different functions. It is a different matter that due to cultural causes this difference may be more pronounced in one place, less in another, of one kind in one place and of another kind in another. Hence as far as the influence of sex on personality is concerned both heredity and environment prove to be replete with influence. Landis and Landis have said correctly, "Heredity explains man the animal, environment man the

human being."

According to Gordon Allport only the relatively stable aspects of behaviour should be recognised as personality traits. In his book, *Personality—A Psychological Interpretation* Allport writes, "From the evidence now in hand, four important conclusions may be drawn—(1) Personality, defined as the distinctive mode of adjustment adopted by each individual in his efforts to live, is not formed at birth, but it may be said to have begun at birth. (2) The earliest distinctive adjustment in respect to which infants can be said to differ are in the intensity and frequency of their spontaneous activity (mobility) and in their emotional expression (temperament). Both these factors are primarily products of inheritance. (3) Probably not before the fourth month is there sufficient learning and maturation to form distinctive habits of adjustment or rudimentary traits; but by the second half of the first year, adaptive responses to the physical environment and to people show so marked distinctiveness. (4) Distinctive qualities noted early in life tend to persist; the child seems pre-disposed to learn certain modes of adjustment and reject others. Even before these adaptive forms are clearly defined an observer can often, by the method of 'prophecy', predict later traits. Irrespective of the method used in the study of the consistency of early development, the evidence is positive, virtually in every case." Thus heredity influences the biological features of personality. As a matter of fact, the heredity does not determine personality completely, nor is it ineffective in it.

Q. 39. *Examine the contribution of the social factors in the development of personality.*

(Baroda 1959 ; Bombay 1958, 1959, 1961)

The environments of different individuals are very much different from one another and so also their effects, but the influence of environment on personality can roughly be divided into that of home, school and society. All these three play an important part in the development of personality.

INFLUENCE OF HOME ON PERSONALITY

The environment of the home has a wide influence on the development of personality. This influence, as a general rule,

is according to the patterns found in a particular culture. In the family, the relation of child with the parents is the most intimate. The cultural development of the child is very much influenced by the behaviour of the parents, *e.g.*, a child brought up in Indian family will be very much different in his behaviour than another brought up in Western culture. But even in the same culture much difference can be observed in the parent-child relationship in different families, *e.g.*, generally the child has a respectable place in Indian family, but all Indian parents do not sufficiently love and sympathise with the child. In such circumstances much repression is observed in child's behaviour. He becomes an introvert and often enjoys in his dreams, day-dreams and imaginations things which are denied to him by his parents. The influence of the presence of the parental love is again not the same in the case of all children. A child may become aggressive while another may become submissive in the same circumstances. On the other hand, if the parents show excessive affection towards the child, the child may become an extremist and excessively dependent upon the parents. A child excessively ignored shows different types of conflicts in his personality. Children brought in the psychological clinics for the cure of defects of personality showed that an important cause of their defects was the behaviour of their parents towards them. According to Sigmund Freud, the tendency to depend upon the parents in the childhood is manifested in the tendency to depend upon the leader in the adult age. If the child is allowed freedom in the matters concerning his belongings, food, clothes, books etc., he will develop a habit of free will; if all these are decided by his parents, he will not get an opportunity to utilise his judgement and so become over-dependent or submissive.

Parents are more powerful and efficient than the child. Hence they are the ideals before him. The child wants to become like his parents. Thus he establishes his identification with either of the parent and tries to follow his manners, ways and behaviour. The child also fulfils his frustrated desires through this identification. It has been observed that the

little boy wears the big shirt of the father and walks proudly like him with a stick in his hand. This identification with the parents in the childhood is later on converted into the identification of the individual with the leader. By the identification with the leader the individual is happy in the leader's achievements and sorry in his failures.

In the absence of affection and sympathy, the child often turns criminal. While discussing the causes of criminal tendencies Healy and Bronner have emphasized three factors : the effort to get rid of the painful circumstances, the tendency to revenge for the misbehaviour of the father, the efforts to satisfy the frustrated desires. Often the child has the curiosity as to wherefrom the younger brother or sister has come. The answer to this question by the parents has an important effect on his personality. The child has a natural curiosity towards the sex tendency. Often the parents try to suppress his curiosity towards sex or they just rebuke when he asks such questions. But the child is not silenced by this. He tries to enquire from the servants in the house or from friends. But this leads to guilt conscience. The reactions in the parents about the every day matters in the family also affect the personality of the child. The relation of the mother and father among themselves also affect the personality of the child. In short, every behaviour of mother or father and the circumstances in family affect the personality of the child more or less.

It has been observed that the behaviour of the eldest and the youngest, the elder or the younger is not the same in the family. Similarly, it has been found that the parents' behaviour towards them is not also the same. This has led the psychologist Alfred Adler to emphasize the importance of birth order in the development of personality. The birth order of the child fixes the status in the family which decides his roles which affect his personality. The youngest child is treated with affection by everyone, hence he becomes over-dependent. The eldest child becomes self-sufficient and tyrant, because being the only child for some time he does not share his rights and things with others. The birth of another child in the

family has an important influence on the first child, since it takes away his monopoly in affection and sometimes he is neglected altogether. Hence he feels jealous with the younger child and tries to regain his rights. On the other hand the new child is anxious to make his place in his family. The above description of the child's problems based upon the conception of birth order has been conclusively proved. The researchers have found similar conflicts in different birth orders. Adler has truly said that the individual develops his style of life from the pattern of his early life in the family, but there are no grounds to suppose that this style of life remains unchanged in future. It cannot be denied that the environment in the childhood is one of the most important factors determining personality, but it is difficult to believe with Freud and Adler that the personality of the individual is completely determined in childhood.

INFLUENCE OF THE SCHOOL ON PERSONALITY

School also has an important influence on the personality of the child. In school both the teachers and class-fellows mould his personality. Just as in the family the parents are ideals before the child so are teachers in the school. The child hates the cruel and strict teacher. On the other hand, he respects good and sympathetic teachers. The personality of the teacher and his behaviour towards the child both exercise important influence on the child's personality. The child tends to identify himself with the teacher and tries to imitate his ways, manners and personality traits. This is only with the influential teacher and not with everyone. Thus teachers mould the personality of the child by their example.

Besides the teacher the classmates and playmates exercise important influence on the personality of the child. These constitute a group in which every child has his own particular status and roles corresponding to it. One can see the leader, the dare devil and the scapegoat child in the group. The leader is the mind of the group. He plans adventures and games. The dare devil executes them while the scapegoat is left to receive the blame and consequent punishment. In different types of groups of children, different traits of leader-

ship are required according to the purpose. Thus sometimes the intelligent child leads while at other times the leader is the dare devil. This, particular role in the group determines the future role of the individual in society. This however, is not without exceptions. The development of the personality is a complex process and serious changes are affected in new circumstances which the individual has to face.

INFLUENCE OF SOCIETY ON PERSONALITY

Society is a web of social relationships. These social relationships connect men and women with one another. These interpersonal relations influence and mould the personality of the individual. In the society each individual has some peculiar status and roles corresponding to them. For example, in Hindu community, members of different castes have different social status in society. The role and functions of an individual are determined by his status. This mechanism controls the behaviour of the individuals. Social control is further exercised by mores, traditions, myths, legends, customs, etc. These determine the style of life of the individual. The individual cannot behave in the society as he likes. Society punishes the individual who breaks its norms. The fear of society is often more powerful than even the fear of heaven and hell or punishment by the state. Therefore social norms influence even the ways and attitudes of the individuals. This ultimately influences his personality. The individual adopts the prevalent patterns of social behaviour. That is why one notices so much difference in the behaviour and personality of members of different societies. This, however, does not mean that there are no individual differences in the same society. In fact, in every society one can find men and women who scarcely care for the social norms. But in every case, personality is affected by social environment. Individuality is an outcome of the process of socialisation which is impossible without society. There is constant interaction between the individual and society and this interaction moulds the personality of the individual.

Q. 40. *What is culture? Give examples from different cultures to show that culture influences human behaviour.*

(Agra 1964, 1963, 1960)

Write a short note on Culture and Personality.

(Madras 1966 ; Karnatak 1965)

WHAT IS CULTURE

In common parlance the word 'culture' is understood to mean beautiful, refined or interesting but this interpretation does not constitute its scientific definition. Culture is precisely defined in sociology. Some major definitions are the following :

(1) Tylor—"Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."

(2) Redfield—"An organised body of conventional understanding manifested in art and artifact which persisting through tradition characterizes human group."

(3) Joseph Piper—"Culture is the quintessence of all natural goods of the world, and of those gifts and qualities which, while belonging to man, lie beyond the immediate sphere of his needs and wants."

(4) White—"Culture is a symbolic, continuous, cumulative and progressive process."

In this way, culture includes all that man has acquired in the mental and intellectual sphere of his individual and social life. In the words of MacIver and Page, "This is the realm of styles, of values, of emotional attachments, of intellectual adventures. Culture, then, is the antithesis of civilization. It is the expression of our nature in our modes of living and thinking, in our everyday intercourse, in art, in literature, in recreation and enjoyment."

ESSENTIAL CHARACTERISTICS OF CULTURE

(1) Culture is inclusive of those elements which man has created and in which he can make improvements.

(2) The introduction of novel elements increases the complexity and qualities of culture.

(3) It is communicated from one generation to another

generation in a psychic form.

- (4) Culture is found only in human society.

NATURE OF CULTURE

Important facts concerning the nature of culture are as follows :

(1) *Culture is an acquired quality*—Culture is not innate. Traits learned through socialization, habits and thoughts are what is called culture. Man acquires the cultural behaviour because he has the capability of symbolic communication.

(2) *Culture is communicative*—In this way, culture is communicated from one generation to the next. As a result of this culture is constantly accumulating. The new generation benefits by the experiences of the older generation through the communicability of culture. In this way, culture becomes semi-temporary and remains unaffected by the extinction of a group or an individual.

(3) *Culture is social, not individual*—Every individual takes some part in the transmission and communication of culture but culture is social rather than individual. It is inclusive of the expectations of the members of groups. Man cannot create or generate culture while existing apart from the group.

(4) *Culture is idealistic*—In culture are included those ideal patterns or ideal norms of behaviour according to which the members of society attempt to conduct themselves. Society accepts these ideals, norms and patterns.

(5) *Culture fulfils some needs*—Culture fulfils those ethical and social needs which are ends in themselves. Social habits are included in culture. Habits can be formed of those activities only which tend to fulfil some needs. Without fulfilment of these needs, culture cannot exist.

(6) *Culture has the characteristic of adaptation*—Culture is constantly undergoing change in concurring to the environment and due to this transformation it is constantly being adapted to external forces but once it is developed the influence of the natural environment begins to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptation among them consequently being

necessitated.

(7) *Culture has the quality of becoming integrated*—Culture possesses an order and a system. Its various parts are integrated with each other and any new element which is introduced is also integrated. Those cultures which are more open to external influence are comparatively more heterogeneous but nevertheless some degree of integration is evident in all cultures.

In this way, culture is social, idealistic and acquired and fulfils many of man's needs. It possesses the characteristics of communication, adaptation and integration. It is a special quality of man. It is evidence of his social heritage.

In the modern age, many anthropological studies of personality in primitive cultures have shown intimate relation of personality and culture. These studies have shown that man is a far more cultural being than imagined by the psychologists. In this connection, the discoveries by Ralph Linton and Abram Kardiner are notable. These anthropologists found that in every culture there is a basic personality type which is an outcome of cultural influences on the individual. As these cultural influences change so also change the basic personality types. About the Alorese of Indonesia, Kardiner has written that in their society the basic personality type is a doubtful, quarrelling, cowardly and parasitic person, whereas in our society such a person will be considered as psychopathic and abnormal. According to Ralph Linton, in certain islands of the Pacific the same anxiety, rituals, customs and taboos are found about food as about sexual behaviour in our society. These studies prove that every society has a particular culture which profoundly influences the personality of its members.

The British anthropologist Malinowski has presented functional approach to culture. According to him, culture should be studied with a view to find out what it does for man. Ruth Benedict has presented important discoveries regarding national character. She studied Zuni Indians of New Mexico, Dobu tribe of Malanesia and the Kwakiutl tribe of Vancoover Island. These studies showed many such motives to be acquired which were formerly considered to be

hereditary.

The members of Zuni tribe use rituals and magic to fulfil their aims and purposes. Their religious practices show complex traits. Ritualistic activities take a major part of their time. They have a keen memory regarding the details of rituals. Ruth Benedict found imitative magic among them. For example, they rolled big stones down the slopes in order to bring rains on the faith that the thunderous sound made by the stones will make the clouds thunder and rain. Thus among them religion was mixed with magic. Competition and conflict is comparatively rarer. They are non-violent and do not like change in daily routines. Their example shows that man is not aggressive by nature. Competitions, conflict and aggression are results of cultural influences.

The Dobu tribe of Malanesia are exactly a contrast to Zuni in temperament and personality. In them one finds abundance of conflict, competition, combat and violence. In Dobus also religion is mixed with magic but this magic is used to bring harm to others or to defend oneself against others. Most of the individuals in this tribe are deceivers. They scarcely care for promises and compromises. In their society, the promises are normally broken. They do not think it to be wrong as it is in other cultures. This difference in the personality traits of Dobu and Zuni individuals is due to the difference in their cultures.

The Kwakiutl tribe, as against Zunis, does not believe in religious practices. They are materialists. In their society, wealth determines status and social prestige. Hence everyone is seen busy in earning money by hook or crook. Those who have less money feel ashamed on account of it. The tendency of self-assertion is fairly clear, self-assertion is exhibited in a strange custom known as potlatch. In this the rich person destroys his wealth before others to show that he can destroy even more than they have.

All the above-mentioned studies of personality types in primitive cultures show how personality traits differ in different cultures. Culture determines methods of child rearing, form of social control, mores, customs, rituals, myths, legends,

and ways of thinking and living. All these influence the personality. Culture determines the standard of normality in a society. Thus what appears normal personality in a culture may appear abnormal in another. Thus culture determines personality.

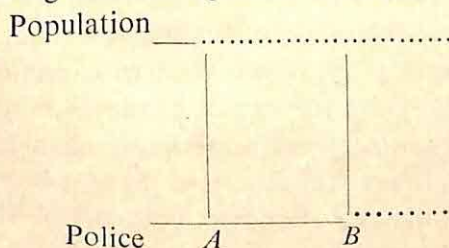
Q. 41. *What is meant by cultural lag? Why does it occur?*
(Agra 1966)

MEANING OF CULTURAL LAG

The word 'lag' connotes crippled movement. Hence cultural lag means the faltering of one aspect of culture behind another. For example if either the material or the non-material aspect of culture were to stay behind the other, it would be a case of cultural lag. It is generally observed that material culture progresses faster in comparison with non-material culture.

OGBURN'S THEORY

The term cultural lag originated in a famous sociologist W. F. Ogburn's treatise entitled *Social Change*. The term was coined by Ogburn. According to him, culture has two aspects, one material and the other non-material. The material aspect as compared with the non-material, is wont to progress rapidly. Thus the non-material part lags behind. It is this faltering action which is termed cultural lag. Defining cultural lag in their work *Handbook of Sociology*, Ogburn and Nimkoff have written that "the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the one lags behind the other." Citing an example of cultural lag in his *Social Characteristics of Cities* Ogburn has stated that the number of policemen per 10,000 residents is less in towns in which the population is increasing than the towns in which it is decreasing. This situation Ogburn has represented diagrammatically, thus—



In this diagram, the line above represents the increase in population while the one below shows the increase in the police force. It has been assumed that at the point *A* the police force was adequate for a town. The population of the town increased rapidly but the police force did not expand till population had reached the point *B*. In this way, the difference between *A* and *B* indicates that while the population increased continually, expansion in the police force lagged behind. Similarly, presenting another example of cultural lag Ogburn has stated that the advent of the motor car was disastrous for railway companies as many became bankrupt as a result of their inability to compete with motor trucks for hauling material over short distances.

SOME EXAMPLES FROM INDIAN CONDITIONS

In Indian conditions one comes across many forms of cultural lag. During the last two hundred years much has been borrowed from the West in India's material culture and such towns as Delhi, Calcutta and Bombay are in no way inferior to the Western towns in respect of superficial gaudiness. But in spite of having borrowed so much from the West in its material culture, Indian culture has undergone very limited changes in the sphere of non-material culture. In this way, as far as the question of borrowing from the West in education is concerned, a tremendous lagging behind from material culture is evident in India's non-material culture. Another example of cultural lag can be found in the condition of Indian women. In India women share equal right with men in receiving education, casting votes, taking equal part in the social, political and religious life, and they are progressing in this direction. And yet how different is an Indian woman from her Western counterpart in her sentiments, feelings, thoughts and ideals. The fact of the matter is that whereas the Indian woman owes much to the West in one direction, she is still much the same as she was in another. It is not true that there has been no transformation or change in these directions but rather it is a fact that the change is very little compared with the change that has occurred in the other directions.

Culture is changing very rapidly in the sphere of fashion, dress, artificial beautification, art, recreation etc., but the change in the sphere of religious notions is comparatively very slow. The present age is called the age of science and rationalism and the West is considered the most advanced in this respect but how scientific and rational is the Christian outlook, both medieval and modern, concerning beliefs, rituals etc. Actually, we are seeing newer and newer superstitions in the age of science. In this way, in the modern age, cultural lag in the various elements of culture is evident in all cultures, be it Indian, Japanese, English or any other. Lumley has written correctly that it seems as if many pedestrian soldiers or a complete army are marching out of step or as if some of the performers of an orchestra are playing this year's music on their instruments while others are playing last year's music and still others last century's music or even more ancient music at the same time. Such music would not be particularly musical or melodious. But this is the picture of every culture.

DIFFERENCE IN THE CHANGEABILITY OF THE VARIOUS ELEMENTS OF CULTURE

What is the cause of this cultural lag? The main cause is that the various elements of culture possess varying degrees of changeability. As has been said before, changes in religious opinions are slow and few. It is doubtful whether the major religions, Christianity, Islam, Buddhism and Hinduism, have undergone any change in the last few hundred years although major changes in the dress, standard of living, methods and even the values of life, of their respective followers, are only too apparent. The same slow speed of change is true not only of the major religions but also of the religions of ancient tribes. For example, in America, the Red Indians have changed enormously in their methods of obtaining food, of fighting and of using the gun and the horse, but their religion is still more or less intact. Similar to religion the speed of change in law is also slow though not quite as slow as the changes in religion. A major cause contributing to the slow speed of change in law is that traditions are deeply respected

in law. In many countries, particularly in England, traditions are valued very highly. The judges dispense justice on the basis of precedents. New laws are enacted only when extreme difficulty is experienced in some sphere due to their absence. It is evident that laws change after other changes have taken place. For example, in the earliest days of the Industrial Revolution the number of factories increased rapidly and they employed women and children in addition to the men. There was no law pertaining to the hours of work of these labourers, their wages and working conditions, hence the capitalists, taking advantage of their helpless condition, exploited the labourers causing wide-spread dissatisfaction. Only then did the government wake to this predicament, and the labour laws came into existence. Even now many examples can be cited of cases where changing conditions have necessitated newer and more adequate legislation which has not been enacted or implemented. In India, the question of coloration of hydrogenated vegetable oil is a case in point. Like the labourers, the women had to launch movements for a long period before they could manage to have laws concerning their rights. Technology progresses at a faster rate than does non-material culture. But even in technology, the rate of change is not uniform everywhere. For example, at present, the speed of change in chemistry and electrical science is faster than the speed of change in power production.

Similarly, cultural lag is responsible, in the main, for the existing international tension. Science has made the world a small one. The discovery of atomic power has precipitated a stage in which there should be a solid organisation of the human race on an international scale so that a conflagration destructive of the entire world may be avoided even if there is a spark. But the hearts of men are as yet unprepared for such a change. Narrow nationalism has not yet vanished, but is assuming aggressive forms in some spheres. In addition to the difference in the rate of change of the various elements of culture, one major cause of cultural lag is man's psychological dogmatism. Man commonly respects old concepts and dogmas or mores. He finds it convenient to follow the path

of his ancestors. In such spheres as religion, novelty is not only objected to, but also regarded as a sign of depravity.

CRITICISM

Many sociologists have indulged in bitter criticism of Ogburn's theory of cultural lag. According to Meuller, cultural lag is artificial and imaginary. Some other scholars regard it as a very simple background to the understanding of social change. James W. Woodard and R. M. MacIver have put forward the following objections to Ogburn's theory of cultural lag :

(1) Ogburn's distinction between material and non-material culture is not clear. Again, it is not necessary that non-material culture should invariably lag behind material culture.

(2) A major defect of Ogburn's theory lies in the fact that the same term 'cultural lag' has been employed for all disequilibria occurring in the process of social change. MacIver has, in this connection, suggested the use of many terms for the various types of disequilibria and conflicts, such as technological lag, technological restraint, cultural clash, cultural ambivalence etc.

(3) According to cultural lag, one thing progresses forward while another lags or restricts. Hence this word should not be used in the context of those objects in whose case the encouraging as well as the restraining objects are similar and possess a common standard of evaluation.

SOCIETY, COMMUNITY, ASSOCIATION, INSTITUTION AND CLASS

Q. 42. *What do you understand by society? Explain clearly.*

In common parlance, the word society is used in a myriad of meanings, for example, a group of women is called a 'women's society', the word is also used for some specific institutions like Brahm society, Arya society, etc. But the popular meaning of the word does not serve the purpose of a scientific study. Different scholars have defined society differently. Some of the major definitions are the following :

(1) *MacIver and Page*—"Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties." According to this definition, society is a dynamic and complex system. In it are included different activities, professions, economic, political and other activities, relations with one another, rights and duties, etc., of individuals and their behaviour in the various aspects of human life. It is also inclusive of such divisions among men as groups, community, associations, and classes, etc. In this way, society, according to this definition, is a complex web of mutual relationships and interactions.

(2) *Giddings*—"Society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together." This definition of society places emphasis upon its organisational aspect. Society is not merely a conglomeration or collection of scattered, individual, human beings. Its members are bound to each other. Between them exist some formal relations which are based upon, and pertain to, family, race, class and other institutions. Society is an organised group of individuals.

(3) *Ginsberg*—"A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour." In this way, *Ginsberg*, like *Giddings*, has accepted society as an organised group, and has professed to a unity in the relations between its members and their modes of behaviour. It is this unity which serves to distinguish members of society from people who do not belong to a society, since these latter people do not enter into the organisation of that society, differing as they do in their behaviour and other aspects from those in the society, *Ginsberg's* definition is the definition of 'a society', not of 'the society'.

NATURE OF SOCIETY

Society is abstract—Thus while describing the nature of society, it is necessary to keep in mind the forementioned difference between society and 'a society'. In this way, society is abstract because it is constituted of the social relations, customs and laws, beside other elements. In the words of *Odum*, "In another aspect society may be visualised as the behaviour of human beings and the consequent problems of relationship and adjustment that arise." According to *Reuter* "Society is an abstract term that connotes the complex of interrelations that exist between and among the members of the group." In this way, society exists wherever there are good or bad, proper or improper relationships between human beings. These social relationships are not evident, they do not have any concrete form, hence society is abstract. In this context, the definition given by *MacIver* and *Page* is quite appropriate. But particular or specific society is concrete.

Society is not a group of people—Some sociologists have viewed society as a group of people. *Hankins* writes, "We may for our purpose here define society as any permanent or continuing grouping of men, women and children, able to carry on independently the processes of racial perpetuation and maintenance on their own cultural level." *Gillin*, too, has accepted society in the form of a permanent group. But

it has already been mentioned while the differences between society and 'a society' were being considered that a group of individuals is 'a society' not society. Wright rightly writes, "Though society is a real thing, it means in essence a state or condition, a relationship, and is therefore necessarily an abstraction." Lapiere and Fransworth also agree with Wright. According to them, "It is that pattern, not the people, which we term society". In the words of Reuter, "Just as life is not a thing but a process of living, so society is not a thing but a process of associating." Actually, groups of human beings have been adorned with such names as association or community in sociology.

Society is an organisation of relationships—society is an organisation, a system or a pattern of relationships among human beings. Parson has written, "Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of means-end relationship, intrinsic or symbolic." Cooley puts it thus: "Society is a complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest."

Psychical element in social relationships—According to MacIver and Giddings and some other sociologists, social relationships invariably possess a psychical element, which takes the form of awareness of another's presence, common objective or common interest, etc.

There is neither any society nor any social relationship without this realisation. Society exists only where social beings behave towards one another in a manner determined by recognition of each other. Only those relationships which are so determined are social. Social relationships differ from relations between other objects only by virtue of this psychic element. There is a kind of awareness in them. They have in them an element of emotion and feeling, urges, sympathy and sentiments. In their absence, the relations between lover and beloved, husband and wife, father and son, teacher and taught, and others, cannot even be conceived. These elements can be bad as well as good but

their presence is essential. Without the psychic element the relation between two people is in no way superior to the relation between two objects. Some sociologists, among them Morris Ginsberg, have doubted and questioned the indispensability of this psychic element in social relationships. According to Ginsberg, in many social relationships individuals have no knowledge whatsoever. For example, changes in the relationships existing in the market influence the lives of people but the affected persons do not evince any knowledge of them. This opinion of Ginsberg does not appear correct because whatever the change it has some influence upon the mental condition of the people, and they do become aware of it even though they may be unable to discover its causes or gauge its exact degree. When prices of commodities sold in the market fluctuate even a common labourer makes some inquiry and questions the seller, and even though he may be unable to trace the fluctuations in their causes he is still aware that some change is taking place.

In this way, briefly, society is an abstract organisation, pattern or system. It is not a group of people but a structure of their interactions and mutual relationships. These relations have a psychic element in them. Thus, society includes all actions, relations and mutual behaviour of people. In the words of MacIver, "Society we shall use in the very widest sense, to include every kind and degree of relationship entered into by men and any other social creatures with one another... Society when used without qualification, means the whole system of social relationships."

Q. 43. *What are the essential elements of Community and Association? Distinguish between Society and Association.*

ESSENTIAL ELEMENTS OF COMMUNITY

Defining community Bogardus has written, "A community is a social group with some degree of 'we' feeling and living in a given area." According to Davis, "The community is the smallest territorial group that can embrace all aspects of social life." In this way, there are the following essential elements in a community.

(1) *Definite locality*—The first condition of community

is a definite locality, since without it the relations between human beings cannot be established and the 'we feeling' cannot evolve. In the words of Semple, "Man is a product of the earth's surface."

(2) *Group of human beings*—Community is a group of human beings. It cannot even be imagined without a group of human being.

(3) *Community Sentiment*—According to Sutherland, Woodward and Maxwell, "A community is a local area over which people are using the same language, conforming to the same mores, feeling more or less the same sentiments, and acting upon the same attitudes." In this way this community sentiment is extremely essential in the people belonging to a community.

(4) *Likenesses*—According to Green, "A community is a cluster of people, living within a narrow territorial radius, who share a common way of life." In this way, the community exhibits similarity and concurrence in language, customs, mores, traditions, etc., besides many other things.

(5) *Permanency*—A community is not transitory and temporary like a crowd. For, it is essentially a permanent life in a definite place.

(6) *Natural*—Communities are not made or created by an act of will but are natural. An individual is born in a community. It is by virtue of the community that the individual develops.

(7) *Particular name*—Every community has some particular name, which is expressive of the individuality or personality of its locality. In the words of Lumley, "It points to identity; it indicates reality; it points out individuality; it often describes personality—and each community is something of a personality."

In addition to the above essential elements of a community, common life and some degree of self-dependence are also necessary for it. According to Osborn and Neumeyer a community is "a group of people living in a contiguous geographic area, having centres of interest and activities, and functioning together in the chief concerns of life."

ESSENTIAL ELEMENTS OF AN ASSOCIATION

An association has the following essential elements :

(1) *Human group*—An association is created by human beings. It is created for the attainment of the objectives of human beings. Hence, human group is an essential condition of an association.

(2) *Common interests or aims*—Association is not a mere conglomeration of individuals, but of individuals who have some aim or selfish end in common. In the words of MacIver and Page an association is described “as a group organised for the pursuit of an interest or group of interests in common.”

(3) *Co-operative spirit*—According to Bogardus, “Association is usually a working together of people to achieve some purpose.” In this way, an association originates in a spirit of co-operation.

(4) *Organisation*—Defining association Ginsberg writes that associations are constituted of those groups of individuals who are organised in order to complete some specific work or works, examples of which are trade unions, political parties or associations of scholars. Put that way, it is evident that organisation is an essential element of an association.

(5) *Rules*—The organisation of an association rests upon a particular set of rules. Some rules, be they written or merely verbal, are essential for an association.

DIFFERENCE BETWEEN SOCIETY AND ASSOCIATION

<i>Society</i>	<i>Association</i>
1. Society is a system of social relationships.	1. Association is a group of people.
2. Society is abstract.	2. Association is concrete.
3. Society is almost permanent.	3. Association is temporary.
4. Society is natural.	4. Association is established.
5. There are both co-operation and conflict in society.	5. Association is based upon co-operation alone.
6. It is not essential for society to be organised.	6. Association must be organised.
7. Society comprehends all	7. The basis of association

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| conscious and unconscious relations. | consists of conscious feelings and thoughts. |
| 8. The objectives of society are not completely determined. | 8. The objectives of an association are predetermined. |
| 9. Society is inevitable. | 9. Association is a matter of volition. It is voluntary. |
| 10. Society is an end in itself. | 10. Association is merely a means. |

Q. 44. *What is community? Distinguish it from society.*

What definitely does the term community convey to you? In order to know the answer to this question, it is necessary to acquaint oneself with the definition and essentials of a community. Community has been defined in more ways than one by various sociologists. Some of the main definitions follow:

DEFINITION OF COMMUNITY

(1) *Ginsberg*—"By community is to be understood a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life or constitute it."

(2) *MacIver*—"Whenever the members of any group, small or vast, live together in such a way, that they share, not this or that particular interest but the basic conditions of common life, we call that group a community."

(3) *G. D. H. Cole*—"By a community I mean a complex of social life, a complex including a number of human beings, living together under conditions of social relationships, bound together by a common, however constantly changing stock of conventions, customs and traditions and conscious to some extent of common social objects and interests."

DIFFERENCE BETWEEN SOCIETY AND COMMUNITY

- | <i>Society</i> | <i>Community</i> |
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| 1. Society is a web of social relationships. | 1. Community consists of a group of individuals. |
| 2. Society is abstract. | 2. Community is concrete. |

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| 3. A definite geographical area is not necessary for society. | 3. A definite geographical area is essential for a community. |
| 4. There can be more than one communities in a society. | 4. There cannot be more than one society in a community. |
| 5. Community sentiment or a sense of unity is not essential in a society. | 5. Community sentiment is indispensable for a community. |
| 6. In society the common objectives are extensive and coordinated. | 6. In a community the common objectives are comparatively less extensive and coordinated. |
| 7. In a society common interests and common objectives are not necessary. | 7. In a community a common agreement of interests and objectives is necessary. |

Actually, community is the name given to the concrete form of society existing in a definite geographical area. In the words of Manzer, "A society that inhabits a definite geographic area is known as a community."

Q. 45. *What is an association? Distinguish between association and community.* (Vikram 1963)

MEANING OF ASSOCIATION

An association is established with the purpose of fulfilling some common needs of people. Some of the definitions of Association follow :—

(1) *MacIver*—"An organisation deliberately formed for the collective pursuit of some interest or set of interests, which the members of it share, is termed as association."

(2) *Ginsberg*—"A group of social beings related to one another by the fact that they possess or have instituted in common an organisation with a view to securing a specific end or specific ends."

(3) *G. D. H. Cole*—"By an association I mean any group of persons pursuing a common purpose by a course of cooperative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure,

and laying down, in however rudimentary a form, rules for common action.

In this way, an association is a rationally constituted organisation of human beings, for the fulfilment of certain objectives, which has its own rules and its own *modus operandi* (mode of operation). On the other hand, community is a natural organisation. Its objectives are common, not specific. From among these various aims of the community, specific aims are chosen for the fulfilment of which specific associations are formed. Man is born in a community, whereas he enters into different associations in order to fulfil his various needs. Thus, association is not community but an organisation within the community.

The difference between association and community is clarified in the following table.

DIFFERENCE BETWEEN ASSOCIATION AND COMMUNITY

<i>Association</i>	<i>Community</i>
1. Association is voluntarily constituted.	1. Community comes into existence of itself.
2. Membership of an association is voluntary.	2. Membership of a community is compulsory.
3. An association has some definite objectives.	3. Community fulfils all the needs of its members.
4. Association is comparatively more unstable.	4. Community is comparatively more stable.
5. An intimate community sentiment is not found in association.	5. Community is based upon an intimate community sentiment.
6. Association has its own property, etc.	6. Community does not have any property of its own.
7. Association has a legal status.	7. Community has no legal status.
8. Association has its own special rules which maintain its harmony.	8. This function is performed by customs and traditions in the community.

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| 9. Association is formed for specific interests. | 9. Community is formed for common interests. |
| 10. In this way, association is a part of community. There can be many associations in one community. | 10. Community employs an association as means to the fulfilment of its specific needs. |
| 11. An individual takes part in an association because of particular interests. | 11. Man is born in a community, and he also dies in a community. |
| 12. There are invariably some workers to perform the functions of an association. | 12. Workers are not indispensable for a community. |

Q. 46. Write a note on—Institutions. (Vikram 1963)

WHAT IS AN INSTITUTION?

Different sociologists have offered different definitions of institution. Some of the major ones follow :—

(1) *MacIver*—“Institution is a definite organisation pursuing some specific interest or pursuing general interests in a specific way.”

(2) *Bogardus*—“A social institution is a structure of society that is organised to meet the needs of people chiefly through well established procedures.”

(3) *Green*—“An institution is the organisation of several folkways and mores (and most often but not necessarily laws) into a unit which serves a number of social functions.”

(4) *Sumner*—“An institution consists of a concept (idea, notion, doctrine or interest) and a structure.”

(5) *Woodward and Maxwell*—“In sociological parlance, an institution is a net of folkways and mores that centre in the achievement of some human end or purpose.”

CHARACTERISTICS OF INSTITUTION

It is evident from the foregoing definitions of institution that an institution has some definite aims by virtue of which it is beneficial to society. Institution is only an organised form of racial customs, dogmas and rituals or methods. The following characteristics of institution further clarify the form of an institution :—

- (1) Institution has some definite objectives.
- (2) There is a symbol of an institution which can be either material or non-material.
- (3) Every institution has some rules which must be compulsorily obeyed by individuals.
- (4) The institution has definite procedures which are formulated on the basis of customs and dogmas.
- (5) Institutions depend upon the collective or group activities of man.
- (6) Institutions are means of controlling individuals.
- (7) Institution is more stable than other means of social control.
- (8) Institutions are formed for the fulfilment of primary needs.

SOCIAL IMPORTANCE OF THE INSTITUTION

In connection with the social importance of the institution, MacIver has written that it transfers cultural elements from one generation to another, introduces unity in human behaviour, controls their conduct and guides man according to circumstances. Mainly, the following considerations deserve mention with regard to the social importance of the institution :—

(1) In society moral ideals, knowledge and forms or modes of behaviour are transferred from one generation to another through the medium of an institution. This helps the younger generation in its solution of the problems confronting it.

(2) Institution indicates the right path to man and imposes control upon his activities.

(3) The society by means of the institutions compels people, collectively, to work in conformity with social culture.

Q. 47. *Distinguish between Association and Institution.*

(Kolhapur 1965, Karnatak 1961, Bombay 1961)

Distinguish between Association and Institution pointing out the characteristics of each. (Vikram 1962; Poona 1960)

DIFFERENCE BETWEEN INSTITUTION AND ASSOCIATION

The main differences between institution and association are the following :—

(1) Institutions are comprised of laws and system. Associations are comprised of human beings.

(2) Associations have form and are concrete whereas institutions have no form and are abstract.

(3) Institutions evolve while associations are formed.

(4) Associations lack the stability of institutions.

(5) Institution is a procedure of working while an association is an organised group.

(6) Institution indicates procedure of work, and association membership. Man is a member of an association, not of an institution.

This difference between association and institution will be further clarified by the table given below :—

DIFFERENCE BETWEEN ASSOCIATION AND INSTITUTION

<i>Institution</i>	<i>Association</i>
1. Formless and abstract.	1. Concrete.
2. Evolved.	2. Constituted.
3. Permanent.	3. Comparatively impermanent.
4. Procedure of working.	4. Organised group.
5. Comprised of laws and systems.	5. Comprised of human beings.
6. Indicative of a method of working.	6. Indicative of membership.
7. Aims at fulfilment of primary needs.	7. Aims at other kinds of definite objectives.
8. Dependent upon human activities.	8. Based upon mutual co-operation.
9. Has a definite structure.	9. Has no specific structure.
10. Laws based upon racial customs and dogmas.	10. Laws formed after rational considerations.
11. Compulsory observance of laws.	11. Observance of laws is limited only as long as membership remains.
12. A symbol, not a name.	12. Definite name.

Q. 48. *Write a short note on—Social class.*

(Agra 1964, 1960, 1958)

What is a social class? Discuss how it influences the individual behaviour.

(Agra M.A. 1954)

WHAT IS CLASS?

The word 'class' is by no means an unusual word. It is said that classism is increasing or that new classes are coming into being in India. The word class lends itself to a variety of uses, in the form of the landlord class and business class at one end and the Brahmin class and the capitalist class at the other. But in a scientific study it is improper to use the word 'class' in such an inexact and confused manner. From the scientific viewpoint it is essential to give a precise definition of class. Every society has many classes, the individual interests of all of which do not coincide. A class-struggle can result between them in the absence of any synthesis and balance between them, and this class-struggle can sometimes result in dangerous revolutions. Each social class has its status in society in accordance with which it commands prestige in the society. In this way, the members of all classes have some special benefits and facilities which are bestowed upon them due to class status. Class-consciousness is generated in the different classes by differences in social status.

According to MacIver, "A social class is a portion of community marked off from the rest by social status." In this way, class is a status group. According to MacIver the consideration of the class as a status group renders it possible to apply it to any society which has many strata. Wherever a status group has a particular position in a hierarchy of ascent and descent, the status groups can be called social classes. This not only separates the members of social status groups manifestly, but the sense of social status separates them even mentally. In the words of MacIver, "It is the sense of status, sustained by the economic, political or ecclesiastical power and by the distinctive modes of life and cultural expressions corresponding to them that draws class apart from class, gives cohesion to each class and stratifies a whole society."

SOCIAL STATUS AND ROLES

Q. 49. *What do you mean by organisation? Mention briefly the different factors involved in it.* (Vikram 1963)

WHAT IS SOCIAL ORGANISATION ?

Social organisation is the organisation of society. Society is a web of social relationships. In this way, social organisation is a system of social relationships. Social relationships are complex. They are composed into numerous small groups. In these groups are individuals. The mutual relationships between individuals are controlled and regulated by institutions and associations. Hence institutions and associations, along with individuals and groups, form a part of the social organisation. According to Reuter and Hart, "By social organisation is meant the totality of cultural institutions and their inter-relationships together with the body of the unorganised activities characteristic of the group." So in this way, the social organisation includes and comprehends the cultural institutions and their inter-relationships in addition to the unorganised activities of the group.

Society is a vast system. The organisation of this system is the inter-relationship of its constituents. The constituents of society are institutions, associations and groups. A society can be described as organised only when all these various organs work smoothly and without friction, and adequately perform their function. In this way, social organisation, besides being a state, is a process as well. In its structure, a society is not unlike an organism in which the different parts are so constructed as to coordinate and synchronise with each other in the performance of their respective functions. In much the same way, in an organised society, the various parts function systematically. When the social organisation is disturbed, this adjustment is marred and lost. "Social organisation is

the system by which the parts of society are related to each other and to the whole society in a meaningful way," writes Earnest Jones. Hence it is social organisation that maintains an active synthesis between the mutual activities of the various units of society. Society has some implicit and explicit objectives for the attainment of which its parts work. Social organisation is that system which maintains this activity in its proper form. According to Elliott and Merrill, "Social organisation is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognised or implied purposes. In the words of Lumley, "Social organisation is a whole composed of co-operating parts....."

SOCIAL ORGANISATION AND SOCIAL GROUP

The social group is a part of social organisation. The processes of integration and differentiation always continue actively as a result of which large groups are constantly being disintegrated or divided into smaller ones while the smaller ones are integrated into big groups. These are the processes of social organisation. Social organisation is the net result of the interaction of these two forces within social groups. In this way, social organisation is based upon social groups. According to George Peter Murdock, social organisation is the organisation in small groups, particularly in those groups which are based on age, blood relationship, occupation, habitation, ownership of property and status. Actually, social organisation can be said to be the pattern of intergroup relationships. What are the mutual relations of various groups in any society, this depends upon its social organisation. In this way there is a very intimate relation between social group and social organisation.

FEATURES OF SOCIAL ORGANISATION

What are the features or essential elements of social organisation? Much has been said on this subject in sociological circles. The features of social organisation can briefly be stated as follows :—

(1) *Unanimity among the members of society*—The existence of unanimity among the members of the society is a

feature of social organisation. In its absence, conflict will arise between them and social disorganisation will set in. Take an example. In ancient India, the difference between the status of the Brahmins, Kshatriyas, Vaisyas and the Shudras was very great. The activities of these groups also differed and the ones undertaken by the Shudras were worse than those of the other castes. But this system was unanimously accepted by all and sundry, and hence the social organisation remained impregnable. Later on when the Brahmins abused their privileged position to the detriment of Shudras whose status deteriorated further, the unanimity of opinion in favour of this system was destroyed and this resulted in the introduction of a note of chaos and disorder into Hindu community.

(2) *Promptness in accepting status and roles*—Unanimity among members of a society can be maintained only so long as people are prompt and ready to accept their status and respective roles within the social organisation. In society, it is not possible to apportion roles to all individuals in such a way that everyone gets same and equal work. Just as every tool and part has its own position and function in a machine, so are the functions of people in society divided. A body can function only as long as all its various organs perform their respective functions. Much the same can be said of society. In society one comes across differences in the social status of different individuals who differ in respect of their sex, age, status, physical capability, skill and duties. The roles of individuals are determined on the basis of this social status. The promptness of people in accepting their own status and role is a feature of social organisation.

(3) *Control of society on the activities of the individuals*—And the members of society will be prompt in accepting their status and role only when society has control over them. Society exercises this control through the media of habits, customs, tradition, mores, rituals and institutions. It is this which creates unanimity in society. Social disorganisation starts the moment this control of society is lifted from upon the members.

In this way, unanimity among members, prompt acceptance

of their respective roles and status on their part and the control of society upon them are characteristic features of the social organisation.

Q. 50. *Write a short note on—Role and status.*

(Karnatak 1961)

Write a short note on—Social prestige.

(Agra 1964)

What do you know about the following—Social distance.

(Bihar 1965)

WHAT IS STATUS ?

Most people are accustomed to talking in terms of 'status' when talking of various particular people and qualifying this term by the more common words such as higher and lower. One often hears of an improvement in the status of women, of Shudras, of the Brahmins in Hindu society and of the white and black-skinned men and women in Western countries. And so on. What is this social status? As indicated by the term itself, it implies the status or place of an individual in society. And, what is society? It is a web of social relationships. Hence social status is the position of an individual within social relationship. As is evident, this can be both high as well as low. Hence there is an order of social status in society. In Hindu society, Brahmins are much respected and considered superior to other castes besides being awarded many special privileges. Thus their social status is high. On the other hand, the so called untouchable castes of Hindu society are ordained less respect than the Brahmins and have fewer rights. Hence their low social status.

According to MacIver and Page, "Status is the social position that determines for its possessor, apart from his personal attribute or social service, a degree of respect, prestige and influence." This definition of status is even more enlightening. According to it, some proportion of an individual's respect, prestige and influences are determined by his social status. In a family the social standing of the husband and wife can be gauged from the influence which one has on the other as well as from the prestige or respect that one of them receives from the other. According to this, one can know the difference in the social status of husband and

wife that exists in different cultures. In the villages of India the status of the sarpanch is the highest. He is greeted with respect wherever he may chance to wander. In the meetings of the village he is seated upon the highest pedestal. He mediates in the mutual quarrels of the villagers, who respect his decisions and judgements. In this way, social status of an individual is that particular position in his relations with other individuals by virtue of which he is the recipient of respect and prestige, and has influence and which can be recognised by symbols of prestige accruing to him and his actions.

DETERMINATION OF STATUS AND ROLES

How is this status determined? Before going into a detailed discussion of this, it is necessary to know that there are two types of status. Some status are due to 'office' or title such as the post of a college principal or a village sarpanch. In the case of such posts, the social status is determined by the office occupied or held, just as the person who occupies the chair of the principal is accorded the respect in accordance with his position. The rights and duties of a district magistrate do not change with every new magistrate because these duties, rights and symbols of respect are related to the magistrate's position or office and are inherent therein. Besides these, some status derive from the family, physical capability, knowledge or skill, etc., of the individual. For example, some roles and respect symbols are related to the post of the country's prime minister. But the social status which Mr. Nehru had in India was not due entirely to his occupying the post of Prime Minister but rather to the qualities of his character, patriotism, knowledge and skill. The social status of Dara Singh is due to his powers in wrestling, that of Vinobaji due to services rendered by him while the social status of Tenzing is due to his having conquered Everest. In this way, physical beauty or prowess, skill in music, scientific knowledge, cultural excellence, etc., or other special qualities attainable by human beings raise the status of an individual. The social status of film actresses is due mainly to their physical charms. In the same way, status is lowered by

defects in character. When a poor boy studies hard and qualifies for the I.A.S., the status of his family is raised at the same time as his own. The daughter of a rich man loses her status when she is married into a poorer family. But factors and causes which determine status change according to the time and place to which they belong. In ancient India, it was the *varna* which determined the social status of an individual. Today, wealth is the determinant of social status. In some primitive societies, the social status of an individual bears a direct and proportionate relation to the number of wives he has. The more wives he has the better is his social status. In some tribes, the social status of woman increases with every new divorce that she gets. According to some, the determinant of social status of an individual is his financial condition. This theory is completely one-sided. In India the social status enjoyed by Gandhi, Dayanand, Sri Aurobindo, Ravindra Nath Tagore, Prem Chand and others was not due to their economic condition.

IMPORTANCE OF SOCIAL STATUS AND ROLES

This social status is of much importance for the individual. Marriages in almost every society depend upon social status. It is common knowledge and an everyday occurrence that many marriages are not contracted simply because of differences in the social status or in the financial condition of the parents of the boy and the girl. Everyone wants to marry his sons and daughters into a family on an equal or better footing in society. An individual wins respect in society by virtue of his social status. Every social status is recognisable from some symbols of respect. These symbols of respect change along with changes in social status. An increase in the individual's social status entitles him to more respect than before irrespective of whether this increase or improvement is due to marriage, or the acquisition of skill in some art or knowledge or due to his having moved into some higher office. The roles of an individual also change along with his social status. Different roles are conjoined to different social status. Actually, the very object in having differences in the statuses within society is to facilitate the division of work

among people according to their ability. Kingsley Davis correctly observes, "Social inequality is thus an unconsciously evolved device by which societies insure that the most important positions are conscientiously filled by the most qualified persons. Hence, every society, no matter how simple, or complex, must differentiate persons in terms of both prestige and esteem." At some places social status grants prerogatives even in the eyes of the law. For example, in England no one can file a suit against the Royal family and in case some involvement does occur the member of the Royal family is always above the commoner. In ancient India, the same crimes were punished differently, depending upon the caste of the criminal. In this way, the individual gets many direct and indirect advantages from social status.

SOCIALIZATION

Q. 51. *Write a short note on—The Individual and Society.*
(Poona 1961)

INTIMATE RELATIONSHIP BETWEEN INDIVIDUAL AND SOCIETY

A big controversy has developed among thinkers on the question of the mutual relation between individual and society, but all are agreed that this relation is an intimate and close one. Actually, the society precedes the individual because society is not an exclusive characteristic of human beings but is also found in animals. Its life is longer than that of the individual and while the latter may come and go, it goes on continually. But, on the other hand, society has no existence in the absence of individuals, of which it is formed. Individuals constitute society. Individuals influence the society. It is society that makes individuals cultured. The child's personality depends to a large extent upon his social environment. Almost everything that he learns is acquired from society. Only the capacity of learning is his own. It is in society that his self or ego develops whereby he is called a human being. Every society has its individual organisation. Each exercises control over the individual in a variety of ways. In this way, in a sense, the individual and group appear to be two independent units. But, nevertheless, the existence and development of both depend on each other.

SOCIAL CONTRACT THEORY

Among the many theories concerning the relationship between the individual and the society is the social contract theory. In the 17th century Thomas Hobbes, writing in his famous book '*Leviathan*' maintained that society was conceived to protect man from his irresponsible, animal and egoistic tendencies. According to Adam Smith and his followers, society is an artificial device created to foster a

mutual economy. In the 18th century the French philosopher Rousseau supported the theory that individuals came to an understanding and formed society deliberately. Among the other supporters of his theory were John Locke (1632-1704) and Hobhouse (1588-1679). According to this theory, in nature all men were born free and equal. Individual precedes society. He has some rights even outside society. Individuals made a natural agreement and created society, giving it certain rights and authority. In this way, society is an artificial creation and it has no right to dispossess the individual of his fundamental rights. Society can exercise control over the rights of the individual only to the extent to which it has been granted rights, to the extent to which authority has been vested in it.

CRITICISM OF THE SOCIAL CONTRACT THEORY

MacIver and other modern sociologists look upon the social contract theory as illusory. The theory is based neither on historical facts nor on logical grounds. Its conception of the individual apart from society does not seem to be correct. Secondly, its conception of the individual as preceding the formation of society is also incorrect because socialization is a necessary condition for the development of personality. MacIver has written that question of society or individual being before or after does not arise. Both have been together from the very beginning since without individuals, the inception of society is impossible and, without society, the individual cannot develop. Wherever man has had to exist outside human society, he has never been able to develop. This fact is proved by the condition of children nursed by wolves. In the same way, the conception of the individual preceding the formation of society is false. The existence of individual and society cannot remain separate.

ORGANIC THEORY OF SOCIETY

According to this theory, society is an organism whose structure and functioning resemble those of the human being and which also develops according to the same laws. The cells of this organism are individuals. Associations and institutions, etc., are its arteries. In the words of Spencer,

"Social structure can be compared to an animal body whose system of nutrition has its counterpart in society, in the industrial and agricultural systems, the circulatory system with the heart, arteries, and veins, corresponds to the communication and transport systems of nations, the nervous system to the government, and so on."

CRITICISM OF THE ORGANIC THEORY

The main defect of the theory lies in its reducing the relation of individual and society to the relation between the cell and the body. The two relations do not permit of analogy, since there are clear differences between them. The individual is a conscious being. He has his own brain, and he himself thinks and contemplates. On the other hand, the cells of the body do not have any consciousness of their own. They have no individual existence apart from the body. It is incorrect to consider society as an organism of individuals. In the words of MacIver, "The only experience we know is the experience of individuals, and it is only in the light of their interests, their hopes and their fears that we can assign any function and any goal to society. When we speak of the group interest we only mean the interest in the group which its members or any of them feel."

GROUP MIND THEORY

The idealistic and group theories look upon society as a mind. In the words of Plato, "Civil Society is a mind writ large." Hegel writes, "Society, as manifested in the state, is a natural organism representing a phase of the historical world process or Absolute. The state, not the individual, is the real person..... The individual has reality only in so far as he is a member of the state." This school of thought has been upheld, among others, by Green, Bradley and Bosanquet in England, Emerson in America and Wagner and Wundt in Germany. Durkheim has written, "Social mind is an existence distinct (not apart) from the minds of the individuals, and is superior to them. This mind or collective consciousness is the higher form of psychic life. It tends to absorb the individual mind from which it differs not only in the richness of content but also in kind."

RELATION BETWEEN SOCIETY AND INDIVIDUALS

The conception of social mind is doubtful. The social content and organic theories contradict each other. According to the first theory, there is no synthesis between society and individual and according to the second there is no difference between the two. All these theories bear witness to the intimate relation between society and the individual but apart from this, each is onesided. In the words of MacIver and Page, "No one can really be an absolute individualist, any more than anyone can be an absolute socialist. For the individual and society interact on one another and depend on one another."

Q. 52. *Write a short note on Socialization.* (Agra 1965)

Explain the term 'socialization of the individual' and give a brief analysis of the process. (Karnatak 1965)

Explain and illustrate how the (i) family, (ii) social class, and (iii) culture influence the socialization of the individual.

(Poona 1965)

DEFINITION OF SOCIALIZATION

Socialization is a social process. Some definitions, from among many, are the following :—

(1) *V. V. Akolkar*—"The process of adoption by the individual of the conventional patterns of behaviour is described as his socialization, because it occurs on account of his integration with others and his exposure to the culture which operates through them."

(2) *E. A. Ross*—"The development of 'we' feeling in association and the growth in their capacity and will to act together," is called socialization of the individuals.

(3) *Bogardus*—It is "the process whereby persons learn to behave dependably together on behalf of human welfare and in so doing experience social self-control, social responsibility and balanced personality."

In this way, socialization is the process whereby an individual learns to behave in accordance with social traditions and mores. The human child possesses a tendency towards imitation. The child develops according to the environment in which he lives. The individual tries to win the praise of

the group in which he lives. Man is a social being. He, of his own nature, tries to adopt the culture of society. Man becomes what he is by socialization and it is by virtue of this that he is believed to be superior to animals. Socialization brings balance to his personality because the social aspect of personality also is very important. Through socialization the individual learns to control himself in the interest of society and realizes his responsibility towards others. Socialization develops in him the community feeling and he learns to cooperate with others.

Individuals influence each other by means of imitation, suggestion and sympathy. In addition to these, social institutions and associations also carry out the individual's socialization. The individual is influenced by many processes in society, praise and blame, cooperation and conflict, submission and ascendancy. These help to form his personality and individuality. Education is the most prominent means to socialization.

SOCIALIZATION IN THE FAMILY

The family plays perhaps the most dominant role in the individual's socialization. The child finds much to learn in the behaviour of his family members, parents, relatives and friends. He imitates them in their mannerisms, behaviour, cliches, etc. He tries to avoid such activities which result in punishment or which are considered bad in the family. It is the family environment which forms his good habits and it is in the family that he acquires criminal tendencies. In the book *New Light on Delinquency and its Treatment* Healy and Bronner have written that juvenile delinquents mostly hail from families which, at one time or another, have suffered some hindrance in the fulfilment of social relations. Psychoanalysts, prominent among them being Freud and Adler, have proved that a man behaves in society according to whatever he has become in the family. Termann, the author of *Psychological Factors in Marital Happiness*, has said that only those individuals can make marriage a success whose parents were contented. The preface writer of *Woman of the Street*, a searching book on London prostitutes, has stated that

the problem of prostitution is the problem of the parent-child relationships. Boys and girls are spoiled when family contentment and peace are lacking. Many similar circumstances give birth to many thieves, murderers and prostitutes.

OTHER INFLUENCES IN SOCIALIZATION

But it is incorrect to believe socialization to be dependent exclusively on the family. Other institutions and associations outside the family also wield influence on the development of man. When the child has grown a bit, he leaves the sanctity and protection of his home to go out and play and at such a time he is very susceptible to the influence of his playmates. The child in the school is, in addition to the effect of education, vulnerable to the influences exerted by the personalities of his teachers and friends. In much the same way, young men and women learn to conduct themselves and to give expression to their views, such a process being an outcome of education and constant association with teachers, the unique environment, fellow collegiates, etc. Following college education, the individual's occupations and marriage are also important factors of socialization. Both men and women are strongly influenced by the personality of their life partner, and their future depends upon this to a large extent. In this way, the child in the family becomes successively the protector, husband and father. These new responsibilities and rights teach him very much. In brief, socialization is a process which begins at birth and continues unceasingly until the death of the individual. Like education it too is an incessant process.

NEED FOR SOCIALIZATION

The question why is socialization necessary for the development of the individual is best answered by the examples of human beings who were for some reason, nurtured outside society. Human beings of this kind are described by Gesell in his work "*Wolf Children and Human Child*" and by Davis in his essays. In 1920, in India, two children were found in a wolf den, of which one was eight years old and the other couple of years younger. The second died after the lapse of only a few months while the first continued to live for six

years. She was named Kamla. This girl was completely innocent of the modes or ways of human behaviour. She walked on all fours, growled like a wolf and could not speak. She became nervous at the sight of human beings as undomesticated animals are wont to do. In this way, due to the absence of socialization she possessed none of the characteristics of human being save for her bodily structure. She was taught to speak, wear clothes and eat. In this way, she could learn some human behaviour due to the influence of socialization after a period of some years.

Socialization is not the exclusive but a prominent source of individuals' development, because heredity also has its importance. The development of the individual, with the spread of culture through socialization, is impossible. The 'self' of the individual develops only due to socialization. Every social relationship of the individual contributes to this process of socialization. The problem of man's socialization is very complex and it has not yet been completely solved in any human society. In the words of Davis, "The improvement of socialization offers one of the greatest possibilities for the future alteration of human nature and human society."

SOCIAL GROUPS

Q. 52. Give a classification of social groups and explain their main characteristics. (Poona 1961)

How are groups formed? Explain the various ways in which groups are classified. (Bombay 1961)

Different scholars have classified groups in different ways. The chief bases of these classifications of groups are functions, scope and stability. George Simmel, Von Weise and Becker have taken number as basis. Tonnies has taken social interaction as basis. Lovie and Malinowski have preferred age, sex and other signs and Monier has classified on the basis of blood-relationship, place and action. Similarly, the groups have been classified on the basis of size, duration and choice.

CLASSIFICATION OF GROUPS

Bogardus has classified groups into the following types :

(i) Informal, Formal and Bureaucratic, (ii) Voluntary and Involuntary, (iii) Genetic and Congregate, (iv) Primary and Secondary, (v) Disjunctive or Overlapping, (vi) Social, Pseudo-social, Anti-social, Pro-social and Socialized.

Some other important classifications of groups are as follows :

(1) *Cooley's Classification*—(i) Primary Groups—In which there are face to face, strong and co-operative relations between the persons, such as a family.

(ii) Secondary Groups—Where strong, personal and warm relations are not found, as in political parties.

(2) *Sumner's Classification*—(i) In-groups—In these groups the members have common object and common interest and a sense of 'we' feeling. The members of the in-groups treat others as outsiders. These groups can be formed on the basis of religion, country, political interests and economic interests etc.

(ii) Out-groups—Groups other than in-groups are out-groups.

In fact, to classify groups is a difficult task. In this connection, Cuber has rightly written, "Sociologists have devoted a great deal of effort to the difficult problem of classifying groups into types. At first, though this would seem easy to do but perhaps after further reflection, it will be found to present numerous difficulties. These difficulties are so great, in fact, that at present we have no over-all systematic classification of groups, which is entirely acceptable to all sociologic scholars."

CHIEF CHARACTERISTICS OF GROUP-LIFE

Just as to classify the groups is a difficult task, similarly to point out the characteristics of group life is also a difficult problem. Even then some characteristics of group-life can be described. They are as follows :

(1) *The members of a group are related to each other*—Simply a gathering of persons cannot be called a group. The members of the group should be inter-related. In fact, this social relation is called a group. Cuber has written, "A group is any number of human beings in reciprocal communication." MacIver and some other sociologists have also admitted the social relations to be the fundamentals of the group-life.

(2) *Group implies a feeling of unity*—A feeling of unity is essential for every group. By virtue of such feeling, members of a group treat each other as their own and a sense of sympathy between them develops.

(3) *Members of a group have a sense of 'we' feeling*—By a sense of 'we' feeling, the members of a group help each other in performing their duties ; and they defend collectively against the harmful powers. They treat others as the outsiders and try to make their group prosperous and self-sufficient.

(4) *The interests, ideals and values of the group members are common*—A group includes those persons who are related to each other in such a way that they should be treated as one. For it, the interests, ideals and values of the persons of a group should tend to be common because this similarity promotes unity.

(5) *There is similarity of behaviour in a group*—As the interests, ideals and values of the persons of a group are common, similarly the behaviour of the persons also tends to be similar. A social group is not merely a group of persons, but it is a continuation of their behaviour.

(6) *Control of Group over the actions of the Members*—The main reason behind the similarity of behaviour in group life is that actions of the members are controlled by the group. In each group there are some customs, norms and procedures which are acceptable to everyone and the members of the group give punishment. Even if the group fails to punish a person disobeying these, he shall be severely criticised by public. In this way, everyone has to obey the social norms. In fact, without some norms, the existence of group life is practically impossible.

(7) *The Members of a Group are affected by its characteristics*—Each group possesses some social characteristics which separate it from the similar and dissimilar groups. These characteristics affect the members constituting the group. The effect may be of different nature for different persons, but still all the members are affected by the group.

The above mentioned characteristics can be observed in a family group. In a family group, the members are related to each other by intimate relations such as husband-wife, father-son, brother-sister, etc., and all work together extending mutual help for the common good of the family and in the interest of the family. All members treat each other as their own and though their interests may be different, still ideals and interests tend to be similar. A family works as a separate unit by the virtue of this similarity of ideals and interests. All the members are controlled by the family and if they don't obey the family norms they are rebuked.

These characteristics of group life can be observed in other groups too though their quantity may be different.

Q. 54. *What is a primary group? Why is it so important in human life?* (Baroda 1959)

What is a primary group? Is community a primary group? What is the psychological importance of the community pattern

of life?

(Karnatak 1961)

Clearly distinguish between primary and secondary groups and discuss the psychological importance of the former.

(Karnatak 1965)

MEANING OF PRIMARY GROUP

Explaining the meaning of 'Primary Group', the sociologist C. H. Cooley has written, "By primary group I mean those characterised by intimate face to face association and co-operation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individuals. The result of intimate association... is a certain fusion of individualities in a common whole, that one's very self for many purposes at least is the common life and purpose of the group. Perhaps the simplest way of describing this wholeness is by saying that it is 'we', it involves the sort of sympathy and mutual identification for which 'we' is the natural expression." According to Cooley, the best examples of primary group are family, a group of children, playmates and neighbourhood of village, etc. These groups affect the life of human beings more vitally than other groups. Regarding play group MacIver has written, "It is the group through which as playmates and comrades we give first creative expression to our social impulses. It is the breeding ground of our mores, the nurse of our loyalties. It is the first and generally remains the chief focus of our social satisfactions. In these respects the face group is primary in our lives."

EXTERNAL CHARACTERISTICS OF PRIMARY GROUPS

For better understanding of primary group, it is necessary to understand its characteristics. Some of these characteristics are internal and some of them are external. The external characteristics are as follows :

(1) *Physical closeness among members*—It is necessary for a primary group that the members constituting it should be physically close to each other. It will be very difficult to exchange thoughts or to help each other if they are not physically close. The members of the primary groups are very closely related. Therefore, physical closeness is essential for them.

(2) *Small size*—The size of the primary group should be so small that the desired relations can be developed. Intimacy diminishes when the number of persons is increased in a class, family, team or other group. On the other hand, the smaller the size of the family, the greater the intimacy there is. If the audience is in excess, everybody can't see the speaker and also can't listen to him clearly.

(3) *Stability*—To promote closeness in a primary group, it should be stable to some extent. New friends increase and old ones decrease if a person tends to change places too often.

(4) *Continuity in the relations*—Therefore, continuity in relations is necessary for the members of the primary group. By meeting frequently, and by exchanging thoughts, the intimacy increases. When this chain is broken, the relations do not remain so fast.

INTERNAL CHARACTERISTICS

Internal characteristics of primary groups are those which relate to the inner relations of the members. Due to the external characteristics, gradually these internal characteristics also develop. Main internal characteristics are as follows :

(1) *Common aims among the members*—Members of a primary group have common aims and purposes. In primary group, like family etc., every member's pleasure and pain is shared by the whole family group, and all the members work for some common aims.

(2) *Relations are ends in themselves*—The relations of the members of a primary group are not based on personal interests. These relations are ends in themselves. These provide mental pleasure and contentment to both the parties. Family relations are of this nature.

(3) *The relations of the members are spontaneous*—As the relations of the members of the primary groups are ends in themselves, so they are also spontaneous. There is nothing like compulsion or pressure between them. Every member of the group feels intimacy for others in a natural way.

(4) *Members have personal relations*—Members of primary groups have personal relations and this is why the gap of one member's absence is not filled completely by the other. After

the death of wife, a person may marry again, but the memory of the first wife does not end. Kingsley Davis has rightly written, "A new personal relationship can be established, an old one can be abandoned.....but no substitution can be made of one individual for another in the same relationship."

(5) *Relations of the members are inclusive*—The relations of the members of a primary group are inclusive ; their whole personality takes active part in these relations.

(6) *Maximum control on the members*—Because of the intimacy, spontaneity, physical closeness, stability and the small size of the group, all the members of a primary group know each other very well, and it is difficult to conceal the affairs of any member from the others. Therefore, there is maximum control of the group on the affairs of the people of the group. The group cannot permit anybody to follow any wrong path and it stops him against the affairs contradictory to group traditions and ideals.

IMPORTANCE OF PRIMARY GROUP

The reason behind the foundation of social structure on primary group is their advantages. The members of the group get many advantages which they can't achieve by their individual actions. From the point of view of an individual, the main points regarding the importance of a primary group are as follows :

(1) *Development of personality*—Freud, Adler and other psychologists have maintained that the personality of a child is developed in a family and playmate groups and it does not change appreciably afterwards, only it develops. Thus the development of personality depends, in most cases, upon the primary groups.

(2) *Increase in Efficiency*—With the development of personality in primary groups, the efficiency is also increased. Members of a group get help, inspiration and cooperation from the others. In a family, a person works so efficiently for his children that he can never work with such an efficiency for himself.

(3) *Satisfaction of psychological needs*—Primary groups satisfy many psychological needs of the individuals. They

provide a sense of contentment and security to the persons and satisfy their desires of loving and be loved. By virtue of primary group, a person gets the benefits of companionship, sympathy, exchange of thought and satisfies most of his psychological needs.

Primary groups are equally important from the point of view of the society. They realise socialization of the individuals. They maintain the control of society over the persons. Social structure is consolidated by them and the working of the society remains smooth. They teach the persons to work in the society according to their roles. The whole society is dissolved by their dissolution. The primary groups are the foundations of whole society. In the words of Landis, "From primary groups the individual acquires basic attitudes towards the world around him, people and social institutions. From these groups, attitudes of tolerance, kindness, love and generosity are derived, probably more by imitation and absorption of group attitude than by direct teaching, although direct teaching often takes place. Mutual concern and affection are characteristic. Love and consideration for the other person is placed above competition and self-advantage. Mutual help in time of trouble is freely given. Group members gossip about each other, showing an interest in and concern for the absent members. If jealousies or hatred should develop, they are intense and bitter for betrayal is unforgivable."

Q. 54. *What is meant by a social group? Distinguish between primary and secondary groups.* (Poona 1965)

What do you know about the following—Primary and Secondary Groups. (Bihar 1965)

WHAT IS A SECONDARY GROUP ?

Defining a secondary group, Landis has written, "Secondary groups represent that 'Cold World' into which parents in rural community have always thought of their young people going when they leave home. Secondary groups are those that are relatively casual and impersonal in their relationships. Because secondary groups make only specialised demands on the person, they receive only a segment of his loyalty and usually require little of his time and attention. Relationships

in them are usually competitive rather than mutually helpful." Ogburn and Nimkoff have defined the secondary groups by saying that "The groups which provide experience lacking in intimacy are called secondary groups." In this way, the secondary groups are opposite to the primary groups. Physical closeness, intimacy and individuality are not desired in them.

They are constituted for some purposes and aims after achieving which they are no more required. Relations in them are indirect, short and temporary. Paul Landis has called them the representatives of cold world. In fact, the warmth of the relations in primary groups cannot be found in the indirect relations in secondary groups. The spontaneity which is obvious in primary groups is not found in the secondary groups. The relations in the secondary groups are of 'touch and go' type. Moreover, the behaviour in secondary group is formal. This type of 'cold behaviour' can be seen among members of an office. The persons don't have any interest in the pleasure and pain, and problems of others.

CHARACTERISTICS OF A SECONDARY GROUP

The characteristics of a secondary group throw light on its nature. The chief characteristics are as follows :

1. *Position of a person depends upon his role*—In the secondary group, the position of every person depends upon his role. The persons are not treated on the basis of their births.

2. *Individuality in persons*—Individuality develops in the persons in the secondary groups because their relations are based on self-interest. After satisfying their interest, they are no longer interested in the group.

3. *Self-dependence among members*—Therefore, the members of a secondary group are self-dependent. They have to safeguard their interests themselves. Because of the big size of the group, the relations are indirect.

PRIMARY AND SECONDARY GROUP

The chief points of difference between a primary and a secondary group are as follows :

- (1) The size of a primary group is small while that of a

secondary group is big.

(2) The relations in primary groups are close and direct while in the secondary groups these are indirect and formal.

(3) In primary groups the purposes and aims are the same for all members and the persons take other's interest as their own. In secondary groups, the aims and purposes are not the same. Everyone, therefore, tries to fulfil his self-interest.

(4) In the primary groups, the relations are inclusive and this is why the absence of one person cannot be fulfilled by another. Inclusiveness of relations is not found in the secondary groups and so a person can very easily take the place of any other person.

(5) Primary groups are the foundation stones of the society. Secondary groups are not so important.

(6) Primary groups are generally found in old and rural societies while the secondary groups are generally found in the urban areas.

(7) Primary groups do not include other groups in them. Secondary groups may include several groups because of their big size.

(8) The position of a person is fixed according to his birth order and age in the primary groups while it is fixed according to roles in the secondary groups.

(9) Primary group is concerned with the total personality of a person and it develops his personality. Secondary group is concerned with a particular aspect of the personality and it develops only that aspect.

(10) Qualities like love, sympathy, mutual help, etc., flourish in the primary groups while secondary groups promote self-interest and individuality.

(11) There is a fixed routine in the primary group which is controlled by the aged person and the rules of which have to be obeyed by all the members compulsorily. There is lesser control on the affairs of the persons in the secondary group and these are controlled by the police, jail, government, courts, etc.

SOCIAL CHANGE

Q. 56. Write a short note on—*Social change.*

(Poona 1965 ; Gorakhpur 1964, 1963)

What is social change? Explain some social changes in India since independence.

(Karnatak 1960)

MEANING OF SOCIAL CHANGE

Social change is the change in society. Society is a web of social relationships. Hence social change is a change in social relationships. MacIver and Page, writing in this context, have observed correctly, "It is the change in these which alone we shall regard as social change." What are social relationships? Social relationships include social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of society. In the words of Jones, "Social change is a term used to describe variations or modifications of any aspect of social processes, social pattern, social interactions, or social organisation." Thus social change is a change in the social organisation. It is in this sense that Davis has written that, "By social change is meant only such alterations as secure in social organisation—that is, the structure and functions of society." Social change can be observed in every society. Describing social change in detail, Merrill and Eldredge have said, "Social change means that large number of persons are engaging in activities that differ from those which they or their immediate (forefathers) engaged in some time before. Society is composed of a vast and complex network of patterned human relationships in which all men participate. When human behaviour is in the process of modification, this is only another way of indicating that social change is occurring." Human society is constituted of human beings. Thus whatever apparent alteration in the mutual behaviour between individuals

takes place is a sign of social change. This fact of social change can be verified by glancing at the history of any society. Man is a dynamic being. Hence society can never remain static. It undergoes constant variation.

Q. 57. *What are the causes of social change? Discuss its psychological significance.* (Karnatak 1965)

Write a note on conditions of social change.

(Bombay 1961)

Discuss the conditions of social change and say how far social order and social change are compatible.

(Poona 1960 ; Gujrat 1958)

CAUSES OF SOCIAL CHANGE

What are the factors due to which social relationships undergo constant alterations? Roughly, the main causes of social change are the following :

(1) *Cultural factors*—The main cause of social change, in the opinion of Max Weber, is the cultural factor. According to him, changes in the culture are accompanied by social changes. Max Weber has proved his theory by a comparative study of religious and economic institutions. Actually, no one can deny that changes and variations in culture inevitably influence social relationships. Dawson and Gettys have written that culture gives speed and direction to social change and determines the limits beyond which social changes cannot occur. But this does not warrant the conclusion that there is no distinction between social and cultural change. Actually, the field of social change is limited in comparison with the field of cultural change. MacIver and Page have distinctly indicated that "Social change is therefore a distinct thing from cultural or civilizational change....."

(2) *Technological Factors*—The technological factor has immense influence in social change. Ogburn writes, "Technology changes society by changing our environments to which we in turn adapt. This change is usually in material environment and the adjustment we make to the changes often modifies customs and social institutions." In this way, the incessant increase in new machines and methods due to new discoveries has had a very great influence upon social relationships. The

form of society is undergoing change as a result of development in and invention of electric, steam and petrol-driven machines for production, the means of transport and communication and various mechanical appliances in everyday life. Even institutions like family and marriage have not remained immune to the effect of these developments. The apparent effects of technological advance are labour organisation, division of labour, specialization, high speed of life, increase in production, etc. In the modern age, technological factors are among the predominant causes of social change.

(3) *Biological Factors*—Biological factors too have some indirect influence upon social change. Among the biological factors is the qualitative aspect of the population, related to heredity. The qualitative aspect of population is based upon powerful and great men and their birth is dependent to a large extent upon heredity and mutation. Hence, biological factors play a part in social change to that extent. In addition to this, the biological principles of natural selection and struggle for survival are constantly producing alterations in society.

(4) *Population Factors*—Even changes in the quality and size of the population have an effect upon the social organisation as well as customs and traditions, institutions, associations, etc. Increase and decrease of population, a change in the ratio of men and women, young and old, have an effect upon social relationships. Decrease or increase in the population has an immediate effect upon economic institutions and associations. The ratio of men to women in a society has great effect upon marriage, the family and the condition of women in society. In the same way, the birth and death rates, etc., also influence social change.

(5) *Environmental Factors*—The geographers have emphasized the impact of geographical environment upon human society. Huntington has gone so far as to assert that an alteration in the climate is the sole cause of the evolution and devolution of civilizations and cultures. Even if these claims of the geographers are to be discarded, it cannot be denied that floods, earthquakes, excessive rain, drought, change of

season, etc., have significant effect upon social relationships and these are modified by such natural occurrences.

(6) *Psychological Factors*—Gillin and Gillin regard psychological factors as important elements in social change. The cause of social changes is the psychology of man himself. Man is by nature a lover of change. He is always trying to discover new things in every sphere of his life and is always anxious for novel experiences. As a result of this tendency, the mores, traditions, customs, etc., of every human society are perpetually undergoing change. This does not mean that man always considers the new to be superior to the old. While he is always attending to what is new and unique he also wants to preserve what is old. The form of social relationships is constantly changing in the process of interaction between these two tendencies. New customs and methods which replace the old traditional customs are being formed. Old traditions are respected but time demands change and adaptation to changing conditions. Actually, change is the law of life. When changes do not occur at the appropriate time revolutions take place, wars are fought, epidemics spread and changes are violently introduced.

(7) *Other Factors*—In addition to the above-mentioned factors another factor of social change is the appearance of new opinions and thoughts. For example, changes in the attitudes towards dowry, caste system, female education etc., have resulted in widespread social variations and modifications. Actually, a majority of the social revolutions take place as a result of the evolution of new ways of thinking. Similarly, war is also a cause of social change because it influences the population, the economic situation, ratio of males to females, etc. In the same way, social changes are introduced by the advent of great men as Gandhi, Karl Marx, etc.

RESULT OF SOCIAL CHANGE

The form of each aspect of social life is being continually transformed due to the effect of the forementioned factors which cause social change. New institutions and associations are being formed and destroyed in the social, economic,

political, cultural, verily all spheres. The form of family, marriage, state, religion, civilization, culture, educational system, economic structure and the social structure is always changing and being transformed. As a result a change occurs in the life of an individual and in his relations with others. To take an example, the result of social change can be well understood and realised by studying the history, the objectives, structure; forms, importance, functions, etc., of the family from the early past to the present day. Similarly, all the change and difference that can be seen between the tribal society and present day society can be attributed to social change. Weinberg and Shabat have said correctly, "Social change lies at the heart of the modern world."

Q. 58. *Explain the process of adaptation to environment and describe the three levels of adaptation.* (Karnatak 1962)

Man has to adapt to society and nature. Environment, be it the social or the natural environment, has an important role in his development. In the words of MacIver, "It is utterly inseparable from life, the warp, as it were, across which the woof is threaded that makes the living garment of society." In this way, the vegetative, human and animal life all adapt to the environment.

LEVELS OF ADAPTATION

There are many kinds of environment, like the physical, biological, social etc. Similarly, there are many levels of adaptation also. There are three main levels of adaptation to the environment for man :

1. Physical Adaptation
2. Biological Adaptation
3. Social Adaptation

(1) *Physical Adaptation*—Physical Adaptation is a term signifying man's adaptation to his physical environment. This adaptation is natural. Man has neither to employ his will power nor to make any effort for this adaptation. It is based on human nature and the structure of the human anatomy. For example, air a-top the high mountains is rarified and has a smaller oxygen content as a result of which the men have to exert more in breathing. Consequently, in

order to adapt to this environment, people going to high mountainous terrain carry oxygen cylinders with them. We adapt to the environment by wearing warm clothing in winter and cotton garments in summer. It is natural to do so. When a person feels cold, he wants somehow or the other to escape it. In this he has no objective. He only, naturally, wants to adapt to the environment. Physical adaptation is governed by natural or physical laws. We find it difficult to breathe in a stuffy atmosphere and make an effort to get into clear air. Despite all his desires, a man will become diseased if he lives in dirty lanes. Death, too, is just another form of physical adaptation. Having become too feeble the body loses its ability to cope with the heat and cold, and its temperature is reduced to the temperature of the natural environment, in other words, it becomes lifeless matter.

(2) *Social Adaptation*—Man's adaptation to his social environment is called his social adaptation. There is a saying that when you go to Rome, do as the Romans do. The young men who go, from India, to England to continue their studies learn to eat meat and drink, besides acquiring new habits. In this way, a man on going to a new society adapts himself to it because man wants to concur with society and he has to suffer derision and sarcasm if he strikes a note of discord. It is doubtful if there are many men who do not desire to earn a name in society and avoid infamy. It is man's nature. On going to a new society, individuals not only acquire the various habits peculiar to it, they also adopt new values. The environment in Hindu, Muslim and Christian society is different and the people who live in them become adapted to it.

Some difference between physical and social adaptation must have transpired from the foregoing description. MacIver has made the following distinctions between the two :

1. Physical adaptation is a biological process while social adaptation is a social process. For example, the colour of the skin of British people undergoes some change through long exposure to the sun in warm countries like India and Africa. This is their physical adaptation. Children acquire

bad habits through playing in dirty lanes, an example of social adaptation.

2. The question of the individual's wish does not arise in connection with his physical adaptation. The natural laws are continuously influencing him. On the other hand, the individual's wish does have some influence on his social adaptation.

3. In physical adaptation man cannot introduce any modifications whereas in his social adaptation man is not only influenced by his environment but he too in his turn influences and affects it. In addition to the differences between physical and social adaptation pointed out by MacIver, another difference exists in that the former is governed by natural laws while the latter takes place in accordance with the social values. For example, every man resorts to some cure or the other when he feels warm but when a foreigner visits various countries, it is uncertain whether he will adopt the culture of these countries, such a contingency depending on his own social values. All the Indians going to Rome do not behave like Romans. Some people will behave in their own way wherever they may go.

BIOLOGICAL ADAPTATION

The principle of natural selection states that biological factors and the environment are engaged in perpetual conflict. A struggle for existence is found even among the animals and plants. The elements of inheritance are also being changed and modified. The chromosomes are completely changed. This process of modification is called mutation. Those germs which can adapt survive this process of mutation while the unsuccessful ones are eliminated.

Pearson has diagnosed four major premises for this natural selection, all of which are important for both man and animal alike:

1. Qualities are variable.
2. Qualities are inherited.
3. Death rate is selective, meaning that those who do not possess the power of adaptation, die. In this Nature selects only those efficient beings to live who can successfully adapt

themselves.

4. Those who die later procreate more while those who die earlier have comparatively fewer progeny.

Writing on the principle of natural selection, Ogburn and Nimkoff have written that many mutations take the form of natural defects and are inefficacious for some particular species. Before the birth of a species, Nature, through death, performs the function of natural selection. Accordingly, a fly with a small wing mutation could not survive. Mutations are beneficial to the maintenance of life of the living beings under certain conditions and for this reason receive encouragement in the process of natural selection. Possession of a long neck facilitates the giraffe in its quest for food. Consequently, in this condition, the mutation is not eliminated by natural selection. In this way, Nature selects from among the mutations. The mutations which assist in adaptation are allowed to continue while those which hinder adaptation are eliminated.

Q. 59. *What do you understand by social selection? Differentiate between natural and social selection.* (Agra 1956)

WHAT IS SOCIAL SELECTION ?

Defining social selection, MacIver writes, "Insofar as forces generated within human society and operating through social relationships create conditions which affect the reproduction and survival rates of the population as a whole and differentially with the various groups within it, we can term the process social selection." In this way social selection is a process which generates or produces circumstances or conditions which influence reproduction and survival. Various conditions carry out selection in various forms.

MODES OF SOCIAL SELECTION

Social selection functions in a society in a number of ways. For example, the economic conditions influence the marriage rate. More marriages are contracted during inflationary periods than during depression. In the same way, the birth rate is influenced by the standard of living. As the standard of living improves, the birth rate decreases. Generally, two modes of social selection are recognised. The two are :—

(1) *Direct Social Selection*—Under this mode, man himself creates social conditions which affect the birth and death rates, exemplified in family planning, contraceptives, suicides, abortions, etc.

(2) *Indirect Social Selection*—Under this mode, no individual makes any conscious effort to increase or decrease the birth and death rates. It is the organisation of society which causes changes in the birth and death rates. Accordingly, this is indirect social selection since it is caused by those social activities of individuals which have been created by man for achieving other objectives. For example, the cause of excessive numbers of tuberculosis patients in Kanpur is industrialization and insanitation. Both these causes indirectly and unintentionally augment the death rate.

FORMS OF SOCIAL SELECTION

Social selection encourages social change in a variety of forms, the major ones being described below :—

(1) *Military*—It is the first fundamental form of social selection. In times of war, the strong-bodied are selected and sent to the war field and the number of superior persons in society is drastically reduced. In this way, war selects the healthiest of the population. Lapouge has written that wars increase with the progress of civilization. But it is difficult to accept his opinion in the light of existing circumstances. The invention of atomic and nuclear weapons has created such a situation that war will have disastrous consequence not only for the entire world but even for the generations to come.

(2) *Political*—Political conflict leads to the selection, on the one hand, of opportunists and wily people since often they succeed in becoming leaders, and, of the destruction of the intelligent and honest, on the other, since it is they who are killed in revolutions and domestic conflicts and wars.

(3) *Religious*—The religious form of social selection originates in religious conditions. In most religions, the religious leaders or saints do not marry and ostensibly lead a life of celibacy. As a result, the society is deprived of the offspring of such intelligent, pure and capable individuals.

(4) *Moral*—In addition to its religious form, social

selection also takes a moral form. It is intimately related to the religious form. It is in its ethical or moral form that social selection appears to be a complete contradiction of natural selection. Due to moral dogmas, the imbeciles, injured and diseased persons are continually protected in society and no restrictions are placed upon their cohabiting or begetting offspring. In this way, they increase the burden of weak people upon the society. Harmful traditions find value and existence in society only due to moral dogmas, even though they have a bad effect upon health.

(5) *Judicial*—The judicial form of social selection is caused by the methods of activities of the government. As a result of government policy, prostitution is at one place allowed to flourish while at another it is prohibited and curbed. Criminals are punished by the state. In serious crimes, many people are prevented from begetting children by being sentenced to death or life imprisonment.

(6) *Economic*—The economic form of social selection is the result of conditions of economic conflict. Often, in the economic sphere, advertisements, chicanry and deception hold greater sway than do intelligence and honesty. Consequently, the superior persons are not financially successful and they endeavour to restrict the number of their offspring.

(7) *Occupational*—Different researches have revealed that the individuals engaged in superior and intellectual occupations beget lesser children than those whose occupation is common. As a result the number of lower class people in society constantly increases.

(8) *Urban and Rural*—The urban and rural forms of social selection are caused by the different conditions of towns and villages. Due to these causes fewer children are born in cities than are born in the villages.

The difference between social and natural selection would have become apparent from the foregoing description of the modes and forms of social selection. The differences between the two are the following :—

(1) Natural selection works only through the death rate. It eliminates the inefficient and useless individuals from among

all those born. The more direct influence of social selection is upon the birth rate.

(2) In natural selection there are only two ways—adaptation or death. Those who adapt, survive while those who do not are destroyed. There are many alternatives in social selection. Along with preventing the birth rate from rising, it provides also for the existence of the maximum possible number of people. It is preventive as well as creative.

(3) Natural selection demands that an individual should adapt to a particular environment. In social selection there are many environments. This social environment is constantly changing and can be changed.

(4) In this way, in natural selection, the living being has to come to terms with Nature which he can alter to a very limited extent. On the other hand, the social selection is made by man's effort and industry. In this way, the path of natural selection is unchangeable while the path of social selection is susceptible to variation.

(5) The sphere of activity of natural selection is limited in comparison with that of social selection. In it the weaker can win on the strength of his intellectual capacity.

(6) Natural selection is the way of competition and conflict while in social selection cooperation and benevolence too have importance.

(7) Natural selection is based upon natural conditions, Social selection upon social conditions.

Q. 60. *Explain the role of technology in social change.*

(Agra 1960)

WHAT IS TECHNOLOGY ?

In the words of Karl Marx, "Technology discloses man's mode of dealing with Nature and the process of production by which he sustains his life and thereby lays bare the mode of formation of social relations and of mental conception that flow from them." In this way, technology is a systematic knowledge which facilitates the use of machines or tools. A locomotive, for example, is a machine and the process of its application is technology. In this way, man, unlike an animal, does not behave towards Nature in an effortless, indolent and

straightforward manner but rather in a definite and methodical manner making use of Nature's secret acquired by his knowledge and power of intellect. This constitutes technology. By means of it man produces food and other commodities of daily consumption from the earth. According to Karl Marx, even the formation of social relations and mental conceptions is dependent upon this. Technology differs from scientific processes. Scientific processes try to discover the truth, which is made use of in technology, so technology is practical. Keeping in view human ideals and needs, means are developed in technology. In this way, technology is a tool for man in his behaviour towards Nature. In capitalist countries this means is controlled by capitalists and by the state in communist countries. Economic interests can be insured only by retaining control or right over the means. In this way, technology is the means of economic production which is an end.

Technology is constantly developing, and with its development the structure of society is also changing. Increased division of labour and a higher degree of specialisation are the result of a constant development in technology so much so that one sees specialists in every conceivable subject in the society. The advance of technology has played a major role in the development and progress of human civilization. Today, the means of transport and communication, such as post, telegraph, rail, aeroplane, ships, automobiles, motor cycles, the tools for agriculture and the thousand and one machines producing other commodities useful to life that one comes across are all fruits of technological advance.

TECHNOLOGICAL FACTORS

The following are the main technological factors :—

- (A) Introduction of Machines in industries.
- (B) Development of the means of communication.
- (C) Development of the means of transport.
- (D) Development of new agricultural techniques.

(A) *Introduction of machines in industries*—The introduction of machines in industry has resulted in some fundamental changes in the social structure. The major changes thus created are :

(1) *Birth of factory system*—The most apparent and dominant effect of the introduction of machines in industry is the replacement of the system of individual production by the factory system. The invention of machines has led to the creation of huge factories which employ thousands of people and where most of the work is performed automatically. In India till recently, the weavers used to make cloth on their looms at home, while sugarcane juice was turned into gur in the farmer's home. Today there are many sugar and cloth factories in which millions of labourers find employment.

(2) *Urbanization*—Industrialization and the birth of gigantic factories led to urbanization and big cities came into existence. With the advent of industrialization many labourers migrated to the sites of work and settled around it. As the industry grew, so did this community of labourers and with it was felt the need for all the civic amenities which are essential for society. Their needs were fulfilled by establishment of market centres, schools, colleges, hospitals, recreation clubs. The area further developed when new business came to it with the formation of large business houses. In this way, large cities grew up where there had been only large factories. Towns like Kanpur, Modinagar, Ahmedabad, Jamshedpur in India owe their birth to the factories established there.

(3) *Evolution of new classes*—Urbanization and industrialisation transformed the structure of society. The social organisation divided itself into classes between which a fierce conflict raged. The capitalist and the labourer classes came to blows often and under numerous pretexts. A middle class of white collar aristocrats also evolved.

(4) *New conceptions and movements*—All these factors culminated in the generation of new currents in the prevalent thinking. Trade Union movements came into favour as the socialistic and communistic thought gained in popularity. Lockouts, strikes, processions became the stocks in trade of those who want to promote class interests, and are regular features of economic activity.

(5) *Improvement in the condition of women*—The burden of work in the family which falls on the women has been

decreased by the increasing use of mechanical appliances. With the domestic work being facilitated, they were left with adequate time for mental and occupational activities and they too competed with men in the economic field. In India household mechanical appliances are not so popular. Hence the Indian woman has not reached the same status which the western woman has.

(B) *Development of the means of communication*—The introduction of machinery into industry led to the development of large scale production which necessitated communication between traders situated far apart. In this connection much benefit was reaped through postal service, telegraph, telephone, etc. Newspapers, radio, television, etc., helped to bring news from every corner of the world right into the household. It became unnecessary to stir out of the house to learn the news. These means also led to mutual exchanges between the various cultures. They also facilitated the spread of new principles and became propaganda machines for political parties.

(C) *Development of the means of transport*—Along with development in the means of communication, the means of transport also progressed at a surprising rate, and the advent of the jet engine made it possible for people to go from one country to another at the speed of 500 miles an hour. The development of the cycle, motor, rail, ship and aeroplane made transportation of commodities much easier. As a result, national and international trade made unprecedented progress. The intermixing of people belonging to various countries led to the removal of all misunderstanding and the feelings of hatred and jealousy were replaced by sympathy and co-operation. Sense of benevolence prevailed between different races and nations. This assisted in the progress of the sense of universal brotherhood and world government.

(D) *Development of new agricultural techniques*—An important factor in technological advance is the development of new techniques in agriculture. New agricultural tools have been developed and designed. Agricultural production was increased due to the use of new chemical manures. The

quality was also improved by the use of superior seeds. All these factors had resulted in the increase of production. Fewer people were needed for agriculture. Consequently, many people shifted to factories and mills and many devoted themselves to trade. In India, the effect of technology is most apparent in this direction because India is pre-eminently an agricultural country and its future depends upon the progress of agriculture.

SOCIAL EFFECT OF TECHNOLOGY

From the foregoing description of the effect of the main technological factors it would have become apparent that these factors have a very appreciable influence upon social change. MacIver has divided the effects of technological factors into two parts :—

(1) *Direct Effects*—These include labour organisation, specialization of jobs, etc.

(2) *Indirect effects*—This is comprised of an increase in the number of towns, unemployment, competition, crime, conception of living standard, formation of new classes in society etc.

In this context, the other social effects are the following :

(1) *Changes in Values*—The extension of economic limits, extension of the areas of states, formation of new classes in society, development and progress of democracy, spread of fashion, urbanization, introduction of novel thoughts and the formation of new associations have all had profound effect on the beliefs, tendencies, and thoughts of human beings. This has led to a vast transformation in the values of life. The old values have been completely changed. Wealth is being accorded almost the highest respect and it is being placed on the highest pedestal. It has become a measure of prestige. Moral values are no longer held in the respect they were once held. Religion has come to be regarded as a private affair and stress is being laid on secularisation of social relationships. Importance is now given to quantity or number instead of quality. More importance is being given to external pomp and show than to contemplation and thought. The fundamental elements of culture are being disregarded in the

face of ostentation and pretention. Human relations are becoming impersonal and secondary. On all sides one is confronted with 'human machines' which possess motion but not sincerity, life but not emotion, heart but not feelings. Every one is running. No one has the time to look to another. But where to and in which direction? Who knows? Who should think? If asked, everyone replies why do you worry? Why should I worry? These changes in social values have been well described by Erich Fromm in his book *The Sane Society*. Accordingly, Green has correctly written, "Technological changes affect social values and moral norms."

(2) *Effect on social institutions*—Technology has not spared social institutions of its effect. Many functions of the family are being performed by other associations. Many of the family activities are being mechanically performed. As a result the womenfolk have more spare time. Now, even outside the house, they are working at the side of menfolk. Family control is on the decline. Signs of disintegration are also clear enough. The number of children is decreasing. Along with the family ties, the bonds of marriage are also becoming ineffective since marriage is no longer a religious ritual but a social contract which can be broken at any time. The sphere of choice in marriage has increased and more emphasis is being placed on love. The number of divorces is increasing. Religious institutions are no longer the force they were at one stage, and their authority has been considerably undermined. The governments constitute welfare states which are secular by nature. With the development of technology their area is constantly increasing and they are becoming more stable. The concept of a universal government is spreading.

(3) *Effects on urban life*—The extent of influence which technology has had on social life can be seen most clearly depicted in urban life because it is in the development of cities that technological factors play an important part. The following effects of technological advance upon urban social life can be clearly seen—absence of communal feeling, impersonal element in relations, increased value of time, increase

in the number and kinds of disease, absence of family control, low level of morality, increase in the number of crimes, social disorganisation, etc. On the other hand the welcome effects of technology are displayed in the increase in the facilities of life and in the leisure, increase in self-confidence and also in the form of the types of cultural elements and knowledge.

IS EVERY CHANGE 'PROGRESSIVE' ?

That social change is for the most part based on technological advance is evident from the foregoing analysis. Technological advance is accompanied constantly by changes in the social organisation. But can every change of this kind be termed 'progressive' ? This is a controversial issue. Society has been benefited by many advantageous changes which result from technological development, and there has been an increase in the means of the comforts and joys of life. But as far as human relationships are concerned, this effect has been none too healthy. Thinkers of consequence, such as Aldous Huxley, Sorokin, Toynbee, Schweitzer, Berdyaev, Tolstoy, Mahatma Gandhi, Sri Aurobindo and others have sketched the ill effects of technological development and have warned mankind to beware of them. It can be definitely asserted that all change resulting from technological advance is not in the nature of progress. This blind race in technological development is fraught with possibilities of grave errors. Thoughtful people have to pause and think as to where they are going and where they are to go. Technology is a means and to treat it as an end in itself is to make a stupendous mistake. What is the end ? This can be known by ethics, philosophy and religion. Technology can be employed to advantage only by knowing the end and by using technology as a means to its attainment.

SOCIAL PROGRESS

Q. 61. *Write a short note on Social Progress.*

(Gorakhpur 1961)

WHAT IS PROGRESS ?

The literal meaning of the word 'progress' is, moving forward towards some objective or, simply, 'moving forward'. But moving forward or backward, progress or regress, are relative terms. If it be remarked that such and such a country has progressed, no meaningful information can be extracted from such a statement unless the direction towards which progress has been made be known. In this way, progress is not mere change. It is change in a particular direction. The word progress cannot be appended to change in every direction. For example, if the condition of agriculture in a particular country worsens and a famine results it is undeniably change but it will not be called progress. Progress means moving forward in the direction and achievement of some aim. In this way, its connotation is less comprehensive than that of evolution. As a general statement the definition by Burgess can suffice. According to it, "Any change or adaptation to an existent environment that makes it easier for a person or a group of persons or other organised form of life to live may be said to represent progress." In this way, progress can roughly be descriptive of any change that assists in the life of an individual, group or institution because, even though not an ultimate value, 'to live' is certainly a primary and indispensable value. Thus any change desirous of being dignified by the name of progress should at least be life-giving.

CHARACTERISTICS OF PROGRESS

The concept of progress will be clarified by a knowledge of its characteristics. The following are its main general characteristics :

(1) *There is change in progress*—Progress is change or motion in some direction. Hence change is its first essential characteristic.

(2) *In progress, the desired aim is achieved*—But mere change cannot be called progress. It can be called progress only when it fulfils the desired aim. Whatever this desired objective may be it must be beneficial and pertain to welfare since no one desires his own ill being.

(3) *Progress is communal*—Progress, in its ethical and certain other meanings, is also personal but in sociology this meaning of progress is not accepted since sociology is the science of society and in it, the individual is taken into consideration only as a part of society. Thus, progress, according to sociology, is communal, or, in other words, in progress the entire group moves ahead in some desired direction.

(4) *Both loss and gain are possible in progress*—It is not that there is only gain and no loss in progress, although ultimately, of course, there is more gain than loss. In case the loss is greater than gain, the social change involved cannot be called progress. In every progress the community has to suffer hardships and make sacrifices. In gaining its independence what hardships India did not suffer and what sacrifices it was not compelled to make? But nevertheless every struggle in the history of independence was a step towards progress.

(5) *Progress is voluntary*—Progress does not come about through inactivity. Desire and volition are needed for progress. It is an uphill task. Efforts have to be made and when these efforts are successful it is called progress. It must be remembered that every effort is not progress since efforts are also wasted and despite the most desperate endeavour we make no headway whatsoever.

(6) *Concept of progress is variable*—The concept of progress does not remain constant in all times and at all places. That which is today considered the symbol of progress may tomorrow be considered and treated as a sign of regress. In India a particular fact may be interpreted as an indication of regress whereas the same fact may in the West symbolise progress.

INFLUENCE OF SOCIAL VALUES ON PROGRESS

In defining progress, Lumley has written, "Progress is the realisation of our social ideals." In this way progress is determined by social values. The concept of progress will accord with the social values of the time and place to which it belongs. Before studying the effect of social values on progress it would be better to understand the exact connotation of the word 'value' as it is interpreted in sociology. In sociology, the word 'value' carries a very special significance. In *Patterns of Culture* Gillin and Gillin write, "The value of thing is its desirability or worth as compared with something else. Value clusters around (1) activities and attitudes which serve needs of the group, or a large or dominant portion of the group, or (2) about ways of life which have become habitual or customary and therefore require little conscious adjustment from day to day, or they are (3) so intertwined with other elements in the culture that disturbance of one part of the complex threatens others." In this way the desirable or desired is value or valueable. It is based on those actions or thoughts that fulfil the needs of the communal life. Value is related to those facts which have become habits and have been absorbed into the culture. In this way, it is apparent that values are social and we want their increase or that society has need for an increase in them. Hence the more the social values are achieved the further shall society progress in the desired direction. It is clear that progress is based on social values. Whether any change shall be considered progress or regress depends upon the social values which are constantly changing. Thus there is no object which can uniformly or eternally be considered valuable, irrespective of time and place. It is for this reason that MacIver and Page have written, "The concept of progress is a chameleon that takes on the colour of the environment when we are adjusted to that environment, and some contrasting colour when we feel maladjusted." In this way the concept of progress changes colours like a chameleon. Here some people can argue to the contrary by citing the uniformity and constant nature of concepts of abstaining from theft, killing, exploitation etc.

But a careful and minute observation will make it apparent that these words have different meanings in different times and at different places. For example the Jain religion looks down upon the killing of even mosquitoes and flies whereas in the political sphere even the elimination of an enemy does not count as a sin. Similarly, there was a time when even the practice of slavery was not considered to be exploitation. And even today the word exploitation has different meanings in the communistic and capitalistic contexts. In this way, the meaning of progress depends upon specific social values. This changeability of values does not mean that the concept of progress is not definite. All that it means is that progress does not have precisely the same meanings at all times and places, and that it is dependent upon and is determined by social values. These social values change but at a very slow rate and many values suffer very insignificant variation even over very long periods. Hence upto this limit the concept of progress remains constant. Thus, it is evident that the concept of progress depends upon social values.

PARENT-CHILD RELATIONSHIP

Q. 62. *Discuss the ways in which the family situation shapes the personality of the child.* (Agra 1960)

Bring out the importance of family in social life.

(Osmania 1962)

RELATION BETWEEN CHILD AND HIS PARENTS

Having affected a psychological analysis of the importance of the parent-child relationship the psychoanalysts have tried to show why the child is influenced to such a great extent by his parents and the relation in which he stands with them. According to Freud, the parents are particularly present before the child as ideals. They are more powerful and strong and can perform all activities efficiently. The child affects an identification with his father unconsciously. He wants to become as his father. It is often seen that the young child dons the clothes of his father and imitates his manner of walking and talking. The child behaves precisely as do his mother and father. Besides identification, the second element in this is that of imitation. The child learns much by imitation. There are many activities that the child learns to perform merely by observing and imitating the older members of the family. For the child, the parents are as examples and it will be very difficult to prevent children from indulging in activities in which the parents themselves indulge particularly when they do so in front of the child. This difficulty arises because the child feels that what the parents are doing should be done. In this, both identification and imitation are included. The child also receives suggestions from his mother and father. The activities in which the mother and father indulge automatically suggest themselves to the child. In this way, the process of identification is not the only process that is activated in the relationship between

the child and the parents but is supplemented by the processes of imitation, suggestion, and sympathy. According to Freud, the viewpoints of the male and female child towards their parents are not identical. Freud believes that the sex instinct is innately given in the individual and is present at birth. In his opinion, the child does not suck his mother's breast merely because he is hungry but also because it gives him pleasure. His mother is not exclusively the source of his nourishment but also the basis of his feelings of pleasure. Freud has further postulated the instinct for heterosexuality in children. Accordingly, the male child loves his mother more while the female child shows greater attachment to the male parent. The mother is the boy's beloved. Hence, naturally, the father becomes his opponent and sometimes he sees that he is deprived of his mother's love only because of his father's presence. Often his mother leaves him and goes to his father when the latter comes. Consequently, the boy regards his father as a rival. On the one hand, he respects the father because he is the ideal, on the other, the child also hates him in his capacity of opponent.

CAUSES OF THE CHILD'S NEGLECT BY THE PARENTS

The relationship between the children and their parents is fraught with psychological elements and hence the parents should be very careful in their behaviour towards the children. Sometimes the parents are found neglecting their children.

This misbehaviour and misconduct is unwarranted and unjustified whatever the reason behind it. It has a very injurious influence upon the individual child. Every child wants to be loved and if he is deprived of this love he either becomes cold and the development of his personality is stunted or otherwise he is infested with a sense of inferiority, insecurity, fear, etc., all of which are abnormal conditions.

CRIMINAL TENDENCY AND THE PARENT-CHILD RELATIONSHIP

The misbehaviour of the parents or their neglect of the children are important factors due to which children often become juvenile delinquents. According to the report of *Women of the Street*, an important research on the prostitutes of London, the problem of prostitution has its origin in the

relationship between the child and the parents. Often, when the child is deprived of parental love and is severely punished frequently he is filled with the desire to revolt and disgust so much so that he runs away from the home when he gets the opportunity to do so. Once away from the home he falls into criminal ways. If neglected by his parents the child feels helpless and alone as a result of which he develops many kinds of complexes. The child becomes a delinquent also when the parents try to conceal too much from him. For example, the children are very apt to ask their parents as to where they came from or where the younger child came from and they are often misled. When they come to know of their true source from servants or from their friends they develop a sense of insecurity because they are deeply hurt when they come to know that their parents do many things that they would not have the children know. This sense of insecurity often lures children into sex crimes.

EXCESSIVE LOVE AND AFFECTION IS HARMFUL

Whatever the reason behind it, excessive love and affection are bad for the personality of the child from the psychological viewpoint. If the parents love the child too much he tends to depend upon them inordinately. The result is that his capacity for independent decision is not properly developed and he often becomes obstinate, self-centred and selfish. He is deprived of the power to shoulder responsibility and he tends to become disturbed even when faced by a very simple problem. He finds it necessary to refer to others and solicits their advice in practically everything.

THERE IS NEED FOR BALANCE IN THE CONDUCT TOWARDS THE CHILD

In this way, both excessive neglect and excessive love and affection are not to be desired in the relationship between the child and parents. Both are the origin of difficulties concerning the personality and all kinds of problems take root in the mind of the child. Similarly, it is harmful both to place absolute control on the child as well as to leave him to his own mechanisms almost entirely. If the child is given too much freedom he does not develop any respect for authority

and cannot be governed. If he is placed under excessive control, his personality is not allowed to develop and he is obsessed with a sense of inferiority and sometimes even turns to crime. The truth of the matter is that if the child is to be disciplined and educated a bitter pill must be swallowed. It is very difficult to bring up a child. In this connection it is necessary that there be much balance and understanding. Then, there can be no one universal rule that can apply to all children. Some children are amenable to greater control while others respond to a lighter degree of authority. On the other hand all children are not similarly influenced by authority just as all children do not react in the same manner to parental love or neglect. All that has been said before is true in a general way but it is also open to exceptions.

HARM BECAUSE OF IMPROPER DISCRIMINATION BETWEEN CHILDREN

Sometimes parents discriminate between their children in behaving towards them. They have unlimited love and affection for one while another receives only scolding and punishment. Sometimes it is the beautiful child that is loved while the ugly one is neglected and disregarded. Whatever the reasons at the root of this discriminatory behaviour it is bad because it arouses feelings of hatred for each other among the children. When the child observes that his brother or sister is being loved more than he is, he becomes anxious to revenge this injustice. Sometimes he is even seen possessed of aggressive tendencies. He also tries to harm the other children in one way or the other. He is seen to be disappointed, insecure, fearful, etc. But it is also possible that the child may try to win the admiration and love of others in society and at school by appearing to be better than others in order to make preparation for the deficiency in family love that has been accorded to it. Whatever the outcome, it is completely undesirable and psychologically unjustified to indulge in this kind of discrimination between the children.

EFFECT OF THE MORAL CHARACTER OF PARENTS

The personality of the child is also appreciably influenced by the moral thoughts and conduct of the parents because

usually the child looks upon his parents as ideals on which to mould his life. In order to inculcate morality in the children the parents should place an example before them in the form of their own exemplary behaviour. There are very few children who can mould their behaviour according to social values and conceptions even when they have seen their parents indulge in theft, sexual immorality, falsehood, deception and other forms of misconduct. In Miss Elliott's study the parents in 67 per cent broken homes and 44 per cent unbroken homes were indulging in immoral behaviour. If the mother indulges in prostitution her daughters have no inhibition against it and they would have no difficulty in imitating her and proceeding towards immorality and corruption.

EFFECT OF THE MUTUAL RELATION BETWEEN THE PARENTS

The personality of the child is further open to another important influence, *viz.*, the mutual relation between husband and wife. If the husband misbehaves towards the wife then the child, particularly the male child, takes exception to it and this increases his hatred for the father. This can, under certain circumstances, lead to terrible consequences. Similarly, if the wife misbehaves with husband, the female child in particular is likely to dislike it and hence she hates her mother. Constant conflict and quarreling between the husband and wife leads to the creation of an atmosphere of insecurity in the home which is not at all conducive to the development of the child's personality. If the relations between husband and wife are good, the children have a good and encouraging ideal in front of themselves which they can imitate to good effect. They then try to be good themselves. It is only natural for the child to develop some personality defects if the relation between his parents is not good.

EFFECT OF THE FAMILY'S FINANCIAL STATUS

The financial condition of the family also influences the development of the child's personality. If the financial condition is good and the parents can adequately satisfy the needs of the children then the children are generally not possessed with the sense of inferiority and lack and they do not turn to crime. But if the financial condition of the family is extremely

bad, then the personality of the child suffers. Merrill has written that if the income of the family is low the children also have to work and their education is thus left incomplete. The child's personality does not react very appreciably to the conditions of work. Many of the desires of the poor children are left unfulfilled in order to satisfy which they turn to criminal activity. Poverty induces feelings of dissatisfaction and inferiority. But this does not warrant the conclusion that the poverty of the family will inevitably have a harmful effect upon the child's personality. Sometimes the children, both male and female, become delinquent even though, and sometimes because, the financial condition of the family is very good. On the other hand, the children of the poor learn the lesson of self-reliance from the very start.

From the foregoing description of the parent-child relationship and the effect of various family conditions on the personality of the child it is evident that they are very important. In fact, it is these elements that are responsible for the development of the main characteristics of the individual's personality.

Q. 63. *Write a note on the psychology of Rumour.*

(Agra 1959, 1962)

Explain fully the psychology of Rumour with suitable examples from your own experience.

(Agra 1964, 1960)

Comment on Rumour as a form of social communication.

(Poona 1965)

PROCESS OF RUMOUR

In rumour there is no relation between the actual occurrence and the occurrence as it is related to the listeners, but the related tale is rather an unsavoury concoction of unfounded beliefs and preconceived bias. The special characteristic is that the individual who communicates the rumour makes no effort to enquire into its truth and validity. He goes around repeating any piece of information that one receives and finds likeable, even though it be false. If he is interrogated about his utterances he will accept that he has made no enquiry into the matter, but will argue that when so many individuals are talking of it there must be some element of truth in it. As James A. Drever has described rumour in his *Dictionary of Psychology*, "Rumour is an unverified story, circulating in a community, alleging the occurrence of a certain event." Usually among the other occupants of a lane, there are a few individuals who take a morbid interest in circulating these baseless tales and they make a mountain out of a mole-hill at the first opportunity.

RUMOUR SPREADS FROM MOUTH TO MOUTH

The person spreading the rumour abstains from supplying any evidence to support his statement and neither is he exercised in his mind about this aspect because he is not asked for it by most people. Rumour spreads from mouth to mouth. In the words of Postman and Allport, "A rumour is a specific

(or typical) proposition for belief, passed along from person to person, usually by word of mouth, without secure standards of evidence being present." The truth of the matter is that one does not have to spread rumour. There are some things which spread from one ear to another ear, as does a contagious disease, when they are once given utterance. They are not spread by any one person. They are spread by everyone and they are spread everywhere. In a state of tension or of war, rumours spread with amazing rapidity because all persons are fearful and tensed and easily believe almost anything. In wartime, some egocentric individuals wilfully spread rumours to attain their own degraded interests. Even otherwise there is no dearth of such individuals in society who would wilfully spread any kind of injurious rumour concerning any individual to further their own low interests. It is true that once the truth is published the people fail to give credence to these rumours. But once an individual's good name has been sullied and his disrepute has been spread, people are inclined to think that with so many rumours abroad there must be something at the back of it. If there was nothing at all to it, then how are so many people talking about it in this manner? Then the person responsible for starting the libelous rumour is not apprehended. This happens because so much time has passed and so much water has flowed under the bridge by the time the truth is made known that it becomes virtually impossible to identify the culprit who was originally the vendor of this false story. And even if he is identified as the person responsible for this mischief he can deny the allegation, because in fact there is no evidence to indicate that it is he who ventilated the unkind thought. Sometimes it even happens that, upon merely hearing the most trivial things about unknown or unacquainted individuals, people make and circulate rumours.

IMPORTANCE AND AMBIGUITY IN RUMOUR

All that has so far been said of rumour is sufficient to make explicit its psychological tendency. From the psychological viewpoint the structure of rumour is expressed by the following equation or formula :

Rumour=Importance \times Ambiguity.

From the above equation it is evident that rumour is in proportion to the product of importance and ambiguity or, in other words, any important fact or central fact increases very fast because of its ambiguity. Allport and Postman have written, "To be sure, there is after some residual particle of news, a 'kernel of truth' but in the course of transmission it has become so overlaid with fanciful elaboration that it is no longer separable or detectable." As has been illustrated by all the foregoing examples of rumour, the rumour has its origin in some actual occurrence or incident but the nature or form of this incident is so changed continually that it becomes almost impossible to abstract its true form from the rich content of the rumour. Both importance and ambiguity are the essential elements of rumour. Rumour cannot exist in the event of one of the two being utterly absent. Take it for granted that an important incident happens in which there is no element of ambiguity. In such a condition, rumour cannot circulate. Nathu Ram Godse assassinated Mahatma Gandhi in front of a large audience. Immediately after his death, All India Radio transmitted the sad news to the nation over the air. This was an incident important not only for the history of the nation but also for the life of the common man on the street but it was completely devoid of any ambiguity or uncertainty. Consequently no rumour was heard circulating concerning the death of Mahatma Gandhi. All that was shrouded in mystery was the reason why Nathu Ram Godse has murdered Mahatma Gandhi and the political party to which he belonged, and hence some morsels of information pertaining to this aspect of the occurrence were of course ventilated. The absence of rumour in the event of a lack of ambiguity can be expressed in the following manner through the forementioned formula concerning the structure of rumour :

Rumour=Importance \times 0(Ambiguity)=0.

Similarly, no incident can assume the shape of rumour or become the subject of gossip when it lacks importance because no one is likely to pay attention to it. For an incident to be rumoured it is necessary that it be important enough to capture

the attention of the people because if it is not so it cannot be rumoured. The absence of rumour when an incident lacks importance is expressed by the following formula :

$$\text{Rumour} = 0 (\text{Importance}) \times \text{Ambiguity} = 0.$$

In clarifying the same fact, Allport and Postman have written, "The relation between importance and ambiguity is not additive but multiplicative, for if either importance or ambiguity is zero, there is no rumour."

PSYCHOLOGICAL FOUNDATIONS OF RUMOUR

Some psychological bases of rumour are brought to light when different examples of it are studied. The main ones are detailed below. They can also be said to be the causes or conditions of rumour spreading. They show why people indulge in gossip and how rumour circulates.

(1) *Satisfaction of sex*—Of all the rumours that we hear in our life a large number are concerned with incidents based on the sex behaviour of individuals. When women of one particular area get together, it is their invariable practice to dissect the character of some or the other person. Mr. so and so is in the habit of returning to his house after midnight. The doctor is unmarried but his nurse comes to his house everyday without fail. That couple drink in their house everyday. That boy makes eyes at that particular girl. In this way, then, be it girl or be it boy, everyone loves to and takes pleasure in hearing of and reading about the sexual corruptions and indiscretions of other people. Why does this happen? From the psychological viewpoint, the cause behind this are the frustrated and repressed sexual passions and desires of the individuals who ventilate or make up these stories. When the sexual passions of an individual are blunted or are not satisfied in any way or he himself represses them in the extreme, they are not destroyed but in an unconscious form are always trying to find expression or the opportunity for such expression. Whenever the individual hears any false or true incident of another's sexual corruption, these unconscious desires or passions are aroused and rumour takes shape. In making a rumour the individual also gets some satisfaction or relief indirectly. It will be found on analysis

that very often at the root of these degraded tales is the satisfaction of sex instinct. Sometimes it also happens that when a person of the opposite sex refuses the proposal of an individual for intercourse, or fails to encourage this second individual, the latter seeks his satisfaction or revenge in defaming the individual who refused his or her proposal.

(2) *Satisfaction of the feeling of rivalry or revenge*—More often than not the rumour originates in the desire of the individual to satisfy his feeling of rivalry or revenge. People who cannot supersede other individuals by fair means try to get their rivals down by defaming and thus degrading them.

(3) *Expression of hatred*—It often, if not always, happens that we easily believe any true or false fact to the discredit of those we hate. Not only do we not rest satisfied with this, but we make it even richer in its falsehood and pass it on to others. In India, news concerning the Hindus does not take long in circulating in the Muslim quarters of the town while any derogatory rumour concerning the Muslims is easily accepted by the Hindus, but nobody has the discrimination to enquire into its truth or falsity because in each community there are some individuals who harbour distrust and hatred for the other community.

(4) *Expression of expectation and desire*—It is a known psychological fact that people twist and turn any incident to make it agree with their own expectation and desire. The opponents of Congress in the villages rumour that the government will soon seize the land belonging to everyone and the farmers, instead of being owners, will be reduced to serfdom of the government. Some dogmatic persons dissatisfied with the government are heard saying that the British Government is again taking over the administration of the country because the government of Congress has failed.

(5) *Expression of anxiety and fear*—In dangerous and difficult days people become very worried and fearful. In such a state, their power of thinking and reflecting is weakened. Their emotionality and suggestibility, increases. Hence they accept any suggestion without much ado. Not so long back, communal trouble and fighting between students

of Aligarh occurred, and in this context all kinds of rumours were heard at Aligarh. Some-one gave so much rein to his imagination that he said that Hindu boys had been burnt alive, and this choice morsel of news spread to neighbouring towns resulting in communal rioting there as well. In countries engaged in war, rumours concerning the tide of war circulate very easily and quickly. This is because the people are anxious and worried.

(6) *Projection*—Another factor at the root of rumour is projection. This factor, too, is psychological. It happens off and on, that the things which an individual wants to see happen, he projects them into the behaviour of other individuals. This desire is of course unconscious.

The psychological elements of rumour are made apparent by the foregoing description of the psychological factors present at its root.

Q. 64. *Explain fully the way in which rumour spreads. Illustrate your answer with examples.*

Generally speaking, no particular means are required for spreading rumours but from the scientific viewpoint the methods of spreading rumours can be analysed. Generally, in order to give currency to a rumour the people who are doing it concoct a story and tell it to the general public in which it passes from one individual to another. But there are limits to this kind of rumour spreading and these limits are not very far apart. In order to comprehend a very large area in spreading rumour, it is necessary to employ some definite means. These means are most often employed to spread rumour for achievement of political ends and interests. Roughly speaking, some of the methods of spreading rumour could be the following :—

(1) *Through mutual talks*—As has been pointed out earlier, the most common method of spreading a rumour is through mutual discussion among the people. This method can succeed in spreading the rumour over a very limited area.

(2) *Through falsified (unlicensed) radio stations*—Falsified radio or transmitting stations are employed for political rumours. The Nazis in Germany created a false B.B.C. station

which broadcast to the English public statements injuring the prestige of Britain, on the same wavelength as used by the actual B.B.C. stations. Other radio stations were also constructed in Germany, from which the announcer pretended to be speaking from another place and said things detrimental to the interests of Germany. This was followed up by items against Britain which were based on communistic thoughts. They also broadcast items of false news in order to cause deterioration in the relations between England and Russia.

(3) *Through the medium of newspapers*—Many constituents of the general reading public accept everything written in the newspapers at its face value. For this reason, sometimes, with a view to enhancing the interests of the political parties news is made up and published in the newspapers, and this leads to the spreading of false rumours. In India, some papers of the political parties are particularly skilled at this game and they indulge in it even if they have to face legal charges every now and then. Since the explosion on the Sino-Indian border, the Chinese government has indulged in a campaign of recrimination against India and has continually been saying in its papers that the aggressors are the Indian soldiers while the Chinese soldiers are only defending.

(4) *Through false news from radio*—The radio is the most important instrument for spreading political rumours, especially in times of war because many false items of news are broadcast and the individuals unaquainted with the other side are prone to accept these fabrications easily. Since the day when the conflict between India and China broke out on the border, the Chinese have continued unmitigated in their false propaganda over the radio against the Indians. The so-called Azad Kashmir radio seems to be possessed with particular zeal and efficiency for spreading false rumours.

(5) *Through obstructing sounds*—Another method of spreading political rumours, in conjunction with the use of falsified radio and transmitting stations in order to circulate fabricated and imagined pieces of news, is to interrupt the broadcast from the real transmitting station by producing a

variety of disturbing but indistinct sounds and transmitting them on the same wavelength and frequency as the one employed by the regular station, thus obliterating what they are saying by rendering it incomprehensible. This method is known as buzzing.

(6) *Pseudonymous commentators*—In Nazi Germany, William Joyce, a Briton, purported to speak against the Germans from the German radio stations under the name of Lord Haw Haw. Many rumours are also spread through the medium of such pretending commentators.

Q. 65. *Write a short note on Leadership.*

(Vikram 1961 ; Bombay 1958 ; Gorakhpur 1963)

Define leadership behaviour. Estimate the relative importance of 'man vs. the times' in the emergence of leader.

(Karnatak 1961)

Who is a leader ? Discuss the basis of leadership.

(Karnatak 1965)

WHAT IS LEADERSHIP ?

Before entering upon a detailed study and discussion of it, it is necessary to determine what leadership is. As usual, different scholars have defined it differently, each according to his own propensity. An investigation of these definitions will make the nature of leadership clear. Some important definitions are the following :—

(1) *Sprott's opinion*—"Any one who acts as a model to others is often called a leader." According to this definition, leadership is attributed to that person who is an ideal for the other members of the group. Evidently, only a wrestler can be the leader of a group of wrestlers, while only a person acquainted with political methods and means can lead a group of politicians. In both circumstances the term leader, is used only for that individual who guides the others, or who is the ideal of others. It is only because he is the ideal that the other members of the group follow him naturally, and it is due to this that he wields so much influence upon the other members. The followers of the leader acquiesce to the wishes of the leader. They want to apply his teachings in their lives. They are even prepared to lay down their lives at his wish. According to Freud, the leader becomes the ego-ideal of the followers.

(2) *Opinion of Lapiere and Fransworth*—"Leadership is a

behaviour that affects the behaviour of other people, more than their behaviour affects that of the leader." In every group every member bears some relation to the others and all of them influence and affect each other. In these mutual relationships and the mutual influences the individual who exerts the greater influence but is, in his turn, not influenced quite so much, becomes the leader. In this way, then, this definition sheds light upon the interaction between the leader and his followers. The leader leads, suggests, orders, and guides. Other people follow him.

DIFFERENCE BETWEEN LEADERSHIP AND DOMINATION

It is clearly evident from this mutual interaction that leadership and domination are not synonymous terms. The leader does not remain unaffected by the followers. He is also affected by them just as they are influenced by him, though not in the same degree. From the psychological viewpoint, the behaviour of the leader towards the followers is tinged with the element of dominance whereas the behaviour of the followers as addressed to their leader shows the predominance of elements of dedication and surrender. But one rarely comes across cases in which the behaviour of the leader is exclusively dominating while the follower completely surrenders himself. In this way, what is most and invariably noticeable in the interaction between the leader and the follower is that the behaviour of the leader influences the conduct of the follower more than does the latter's influence that of the leader. Leadership can be seen anywhere where there is such conjunction between domination and self-surrender. It is not necessary for this that the leader always direct the follower along the right path. A leader is always a leader whether he directs the follower along the right path or along the wrong one, and so long as he remains a leader, the followers have no choice but to follow him.

In their masterly treatise, *Society*, MacIver and Page write : "By leadership we mean the capacity to persuade or to direct man that comes from personal qualities apart from office." This definition indicates the difference between leadership and office. An individual does not become a leader

merely by occupying an office which carries responsibility. It is a matter of secondary importance that his important office is of assistance to him in his endeavour to become a leader. Actually, leadership depends upon the individual qualities of the person and not the office that he holds. For this reason it is seen that sometimes nobody is inclined to pay attention to the utterings of the constitutionally elected leader while they are all ears for some other person. In the political sphere, the politician cannot hope to hold his post if he is lacking in the personal qualities of leadership. And as to what these personal qualities of leadership are will be investigated further on.

Putting it briefly, leader is that individual in the group who performs special tasks, makes suggestions, orders and shows the way, who appears before the others as the ideal, who is respected by all the others and whose suggestions and orders are implemented. Leadership is the term which denotes the behaviour or functions of this leader. In this way, the leader affects other individuals in such a manner that they surrender themselves and follow his dictates. As has been said the process of domination or dictatorship differs from that of leadership. In his book, *Leadership or Domination*, Pigors writes, "Leadership is a process of mutual stimulation while domination is a process of control in which by the assumption of superiority a person or group regulates the activities of others for purposes of his own choosing."

Q. 66. *Write a critical note on the psychology of leadership.* (Baroda 1959; Agra 1963, 1962)

Discuss the functions of a leader in modern society. What are the qualities that make a leader? (Osmania 1962)

Discuss the role of a leader in a democracy. (Baroda 1959)

NATURE OF LEADERSHIP

The nature of leadership is expressed and clarified by the various definitions given to it. An investigation into the status and the functions of the leader within the group will be conducive to a better understanding of the nature of leadership. In this connection, it would be in keeping with the context of study to differentiate between a leader and an officiating in-

dividual or between a leader and the senior official.

STATUS AND FUNCTIONS OF LEADER WITHIN THE GROUP

The leader occupies a special place within the group and bears some specific relations to his followers. The important facts in this connection are the following :

(1) *Leader is the ideal of the followers*—As has been stated earlier, only that person assumes the station of leader in any group who is the ideal of the other constituents, and he retains his leadership only as long as the people continue to look upon him as the ideal.

(2) *Leader is a respected and revered person*—In order that he may be the ideal of the people of the group, it is essential that the leader be a person who commands respect and reverence. Generally, the leader is as respected and revered as he is great.

(3) *Leader is shown regard*—In the mutual behaviour and interaction between the leader and the followers, the latter manifest a lot of regard for him and are even prepared to lay down their lives in preventing the leader from suffering any injury. He does not have to coax or to persuade the followers to act on his decisions. His word is law to them. This show of regard also has the effect of encouraging the leader and is a constant reminder to him of his duty towards those who have placed so much trust in him.

(4) *The leader's order is a command*—Just as the child cannot disregard the order of the parent, the followers in a group cannot disregard the orders of the leader.

(5) *Leader and the followers influence each other*—In studying the mutual behaviour between the leader and his followers it must be kept in mind that the influence is not entirely one-sided. Both mutually influence each other, though of course in this mutual affect, the influence exerted by the leader is by far the greater. From this another fact that emerges is that a successful leader should make a constant note of the psychology of his followers. He should respect them and do nothing that can injure their feelings. It should be his constant endeavour to win their hearts rather than try to display his power and influence. Only then can he hope to

be their loved leader.

(6) *Leader determines the group's conduct*—All the constituents of the group obey and carry out the orders of the leader. In this way, the situation of the leader in the group is central and the most superior. His followers are always turning to him and are constantly attending to him. Whenever any difficulty is posed they turn to him expectantly for the solution and do whatever he sees fit. It is in elucidating this very point that Seeman and Morris write: "One tentatively adoptable definition of leadership emphasizes its influence aspect, leadership acts are acts by persons which influence other persons in shared direction."

(7) *Leader controls the other constituents of the group*—Every group is composed of many constituents. The process of leadership is determined by their specific kinds of relationships. In the words of Pigors, "Leadership is a concept applied to the personality-environment relation to describe the situation when a personality is so placed in the environment that his will, feeling and insight direct and control others in pursuit of a common cause."

LEADERSHIP AND OFFICE

The foregoing treatment of the station and functions of a leader in his group is enough to make it clear that leadership is dependent upon some personal and individual qualities and that it is distinct from office. It cannot be denied that an individual can become a leader with facility if he is occupying a high and important post. As Shartle and Stogdill have written, "Persons who occupy positions which are commonly presumed to demand leadership ability are proper and likely subjects for the study of leadership." But merely by his occupying an office that demands the qualities of leadership it cannot be concluded that the individual possesses the qualities usually found in a leader. It is, of course, necessary that if he is to continue in that post for long he must possess the requisite qualities. For example, if a person lacks the qualities of an army general he cannot successfully lead the army for long. On the other hand, the individual who possesses these qualities can become the

general. It is only due to this difference in leadership and office that many so-called leaders are divested of their status, generals are murdered by their own armies while new persons come to the forefront in the leadership.

DIFFERENCE BETWEEN LEADER AND OFFICIATING HEAD

In this way, leader differs from the officiating head. Roughly speaking, the difference between the two is the following :

(1) *Difference in the basis of influence*—Both the leader and the official head influence other people but the basis of this influence in the two cases is different. The influence or authority of the officiating individual is, as evidently indicated by his designation, by virtue of the office he occupies. Not so is the case with the leader. All the authority that he wields is only by virtue of his qualities of leadership.

(2) *Difference in the basis of authority*—The leader, no less than the officiating head, wields authority but this authority is obtained by the two through different media. The officiating head retains his authority by appointing individuals of his party at main and important centres and implementing his plans through them. On the other hand, the leader maintains his benevolent and loving authority over the constituents of his group by winning their hearts.

(3) *Difference in relation with other members of the group*—Neither the leader nor the officiating head is an isolated entity. Both have relations with other people. The natures of these relationships are different. The officiating head only issues orders and does not invite suggestions or take advice from others. The successful leader, on the other hand, is suitably influenced by the views of other members of the group and is actively aware of them.

(4) *Difference of social distance*—The social distance between the officiating head and his subordinates is considerable, due to which they go in awe of him. Not so the leader. Despite the respect and reverence he is accustomed and entitled to demand, he mixes with his subordinates and does not maintain any social distance between them and himself. The officiating head tries to maintain this social distance

while the leader tries to annihilate it if it does exist.

(5) *Difference in the control of the group*—Both the leader and the officiating head perform the task of controlling other individuals but the nature of this control differs. The control exercised by the officiating head is generally of a dominating nature whereas the leader of the group seeks to control his subordinates by demanding cooperation of them.

(6) *Difference in determining the objectives of the group*—It falls to the lot of the leader as well as the officiating head to formulate the objectives of his respective group but whereas the officiating head does not solicit the advice of even those to be affected by these objectives, the leader decides upon only such objectives that have the inapparent sanction of his group, and these are likely to be treated by the members of the group as the objectives near to their own hearts.

AUTHORITY AND LEADERSHIP

From the foregoing delineation it is only too apparent that there is appreciable difference between authority and leadership. Authority possesses the element of domination. The authoritative individual also resorts to power in order to have his notions accepted. To authority is further conjoined self-exhibition. People are afraid of dominance and authority. Leadership, on the other hand, does not exhibit any of these qualities. Although the leader is a dominant figure, he does not assert his authority. The successful leader does not employ force, and has no need to. The public is not afraid of him but shows love and respect for him. The leader also behaves lovingly and benevolently towards his subordinates. He looks more to his duties than to his rights. He presents an ideal to the public. Thus, it is clear that leaders should not run after authority. In doing it their qualities of leadership suffer and sometimes in the greed for authority they even lose their leadership. In the political field, incidents in which a leader is seen forsaking authority in order to maintain his leadership are not at all uncommon.

Q. 67. *Discuss the types and qualities of a leader.*

(Bombay 1959 ; Poona 1958 ; Gorakhpur 1964)

Explain the characteristics of the leader. Distinguish bet-

ween the authoritarian and the democratic types of leadership.

(Karnatak 1965, 1960)

Bring out the importance of (a) personality traits, and
(b) situational factors in leadership.

(Poona 1965)

TYPES OF LEADERSHIP

Different types of leadership have been described by different scholars, and this classification of leadership is made on bases which differ. The following are some of the main bases :

- (1) Origin of leadership,
- (2) Purposes of leadership,
- (3) Nature of leadership,
- (4) Nature of the relation of the leader with the followers.

The different types of leader in these various classes will now be described.

(1) *Classification on the basis of origin*—The following types of leadership have been accepted, in the classification based on origin. It need not be pointed out that a perusal of them will throw light on the origin of leadership.

(A) *Executive-appointed leader*—As is evident from the name given to this particular type of leader, he is appointed by the executive and his leadership stems from the office or post to which he is appointed by the executive. The class of government officers is of this type.

(B) *Leader appointed by group*—These leaders are elected by the group. In India, the public leaders of Panchayats, local groups, the Lok Sabha and the Rajya Sabhas are elected by the group.

(C) *Self-appointed leader*—But there are some leaders whose authority derives neither from the executive nor the group because it is not vested in them by these groups. They progress because of their individual qualities and having attained the central position, lead the people. They are also recognised as such because of their qualities. Leaders like Mahatma Gandhi, who were liked by the public, belong to this class. Here one can be assailed by the doubt that the self-appointed leader may progress or impose himself upon the public scene inspired by the desire for leadership. But, in

actual fact, this is not inevitably so. Hence the term 'self-appointed' is employed merely to point to the fact that leadership or authority is not bestowed upon them by any electoral body but their leadership is accepted because of their personal qualities.

(2) *Classification on the basis of purposes*—Leadership can also be classified on the basis of the purpose for which it is meant. Different groups make efforts for the achievement of different aims in their respective individual spheres. The individuals who appear to be the most qualified and the most resourceful in the attainment of these purposes are accepted as leaders in these respective spheres. There can undoubtedly be any number of spheres of this kind but here only the intellectual, the artistic and the executive will be described. In this way, this classification includes the following types of leadership :

(A) *Intellectual leadership*—Intellectual leadership is needed in the intellectual field. In the fields of philosophy, science, etc., the greatest thinkers can be said to be the intellectual leaders because they show the way and the others follow them. Freud and Shankaracharya were leaders of just this category.

(B) *Artistic leadership*—In the field of art, only the great artists can provide the leadership. Artists like Tansen, Premchand and Rabindranath Tagore can be said to be leaders.

(C) *Executive leadership*—In the sphere of administration it is the authoritative personality who becomes the leader. For example, the District Magistrate in every district is the leader of the district in the sphere of administration, and his orders are respected and carried out by every one.

(3) *Classification on the basis of nature of leadership*—Leadership, as found in different individuals, is also classified on the basis of its nature. For example, some leaders are exclusively authoritarian while some others are more faithful to the democratic ideal. The following are the classes into which leadership is divided on the basis of its nature :—

(A) *Authoritarian leader*—The authoritarian leader is an individual who likes to assert his authority. Hence, he con-

ducts himself as his fancy takes him. He does not consult anyone else in taking decisions and leads by creating fear into the hearts of his followers and subordinates. He does not solicit cooperation but prefers to issue orders and punishes those who disobey him while those who fall into line with him are rewarded. He keeps all his authority in his hand and appoints reliable subordinates at crucial places. Evidently, the leader of this kind is an officer and an authoritarian. And to be accurate, he should not be called a leader.

(B) *Democratic leader*—The democratic leader is of a democratic mould in his thoughts, mode of action and his conduct. Hence his inclusion in this category of leaders. He is not averse to taking advice from every one and is always anxious to enlist the cooperation of any one who is willing to give it. His leadership is acting through sympathy, faith and affection. He does not call himself a leader and neither does he take all the authority into his own hands. With the authority vested in him he speaks of himself as the humble servant of the public.

(4) *Classification on the basis of nature of relation with followers*—Leadership is classified also on the basis of the nature of the relation of the leader to his followers. The relations of the leader with his followers depend on the leader. They differ from leader to leader. Some leaders are connected with the executive, others are leaders because of their important position in the group, some are leaders because of their efficiency or capability while others lead because of their ability in getting work done by their power of persuasion. The following are their classes :—

(A) *Institutional leader*—In every institution, there is some individual who occupies the highest post, just as there is the Vice-Chancellor in a University who is looked upon as the highest official or supreme authority. His orders are appreciated and implemented because of the authority vested in his chair. Actually, the institutional leader is no leader but the officiating head.

(B) *Dominant leader*—The dominant leader is so called because he maintains a relation of authority and dominance

with his followers or subordinates. He rules over them, however successful he may appear because of his power and authority.

(C) *Expert leader*—In many spheres it is not unusual to see the most efficient and capable individual becoming the leader in his own specialized field. The basis of their contact with their followers and subordinates is their special quality and efficiency. Leaders of this type do not put any premium on maintaining any social contact with their followers, of understanding them or even of knowing their thoughts. Being specialists, people come to them for advice from time to time, respect their opinions and these experts show others the way when difficulties crop up in their paths. Expert leaders are experts, and should not be considered in the same breath as leaders.

(D) *Persuasive leader*—The persuasive leader wins the heart of his followers and does his best to maintain the closest social contact with them. These are the real leaders. It is only this kind of individual who really exhibits all the qualities of leadership.

Q. 68. *What are the qualities of leadership? What is the role of leadership in democratic societies?* (Karnatak 1961)

Explain fully the traits of democratic leadership.

(Bombay 1961)

QUALITIES OF LEADERSHIP

In the analysis of leadership, the greatest importance, from the practical viewpoint, is that of the qualities of leadership. While this knowledge of the qualities of a leader on the one hand reveals the kind of person the leader is, it also, on the other hand, shows the qualities that an individual should possess if he wants to become a leader. Once again, different scholars have attributed different qualities to leaders. Some of the important views will be described here.

CONSTITUENTS OF LEADERSHIP

In connection with leadership, Pigors regards the following indispensable :—

1. Common Cause, 2. Leader, 3. Follower, 4. Present Situation.

Qualities of leadership according to Allport—Allport has included the following in the qualities of leadership :—

1. Trait of Ascendence, 2. Physical Power, 3. High Mobility, 4. Erect, Aggressive Carriage, 5. Tonus, 6. Tenacity, 7. Face to face mode of address, 8. Reinforcement of energy, 9. Restraint, 10. Inscrutability, 11. Expansiveness in the field of action, 12. High Intelligence, 13. Understanding, 14. Keenly susceptible to social stimulation, 15. Tact, 16. Zeal, 17. Social Participation, 18. Character, 19. Drive.

Coffin's classification—Charles Bird has recounted no less than 79 qualities in a leader, but in this long list of qualities, many of the qualities have been repeated. Coffin has tried to place these qualities in some limited classes. According to Coffin, the qualities of a leader can be included in the following classes :—

(1) *Intelligence*—sharp intellect, insight, intellectual far-sightedness, skill and acuity.

(2) *Moral Sensitivity*—honesty, just, proper decision, benevolent viewpoint, moral outlook, selfless and idealistic, love of truth.

(3) *Imagination*—originality, imagination, foresight, curiosity, comprehensive interests and mental flexibility.

(4) *Restraint*—restraint, self-control and profundity.

Drive and Determination—inspiration, enthusiasm, mobile or dynamic personality, candidness, aggression, desiring name and fame, bravery, determination, patience, concentration, the tendency to pursue to an end.

(6) *Responsibility*—respected, candid, charactered, believable, organised, aware of duties, lover of work, concentrated.

(7) *Self-reliance*—awareness of purpose and direction, self-reliance, confidence, the ability to take decision, enthusiasm and unvarying decision.

(8) *Dynamic physical characteristics*—physical power, shape, ability, tonus, straight body, etc.

(9) *Imperturbability*—balance, optimism, benevolence, patience, decisiveness, energetic, and positive nature.

(10) *Social Responsiveness*—adaptability of social motivation, taking part in social activities, friendliness, affection,

sociability, extrovert tendency and influence on others.

(11) *Easy maintenance of good relations with others*—acuity, sympathy, cooperation, humanity and a knowledge of human nature.

Coffin has further done the job of making these 11 classes even more brief by dividing all the qualities into 3 classes :

(1) *Planning*—1. The ability to know problems, 2. The ability to evolve plans for solving these problems.

(2) *Organisation*—3. The ability to organise the necessary objects and individuals to ensure the success of these plans, 4. The ability to organise the entire system and have it function as one unit. 5. The ability to introduce sudden changes.

(3) *Persuasion*—6. The ability of distributing responsibility among different individuals for the implementation of the plan, 7. The ability of successfully examining the entire plan, 8. The ability of keeping his own control on the entire system or organisation.

ALL QUALITIES, PHYSICAL AND MENTAL, ARE NEEDED FOR LEADERSHIP

From the various opinions on the different qualities which a leader should necessarily possess that have been described above, it is evident that it is not sufficient for the leader to be the master of only physical qualities. Here it must be remembered that in the animal world the most powerful animal is the leader but in human society physical prowess alone is not sufficient. Yet, the importance of the qualities of physical power and an attractive personality is not inconsiderable. One can often see intellectual ability and an attractive physical personality going together in the human leader. By his experiments, Partridge has proved that all the individuals who scored the highest in the Army Alpha tests were tall, attractive and of an independent nature. This view, held by Partridge is one-sided, because one often finds a complete lack of physical charm in intellectual giants and leaders. One only need be reminded of Socrates and Chanakya. On the other hand, it would be equally incorrect and baseless to state that in the modern world, only intellectual

achievements are enough to bring leadership to an individual. Actually, in order to become a leader, an individual should be possessed of many qualities of the personality and, in particular, skill in behaving, in addition to physical and intellectual qualities.

EDUCATION FOR LEADERSHIP

But the mere fact of the existence of these qualities in an individual is not sufficient as an insurance of successful leadership. It is true that the leader possesses in innate form the qualities of leadership, but as Plato observed correctly they also require to be educated. In a democracy, leaders can be discovered and created through the medium of education and public programmes. For this, responsible tasks should be entrusted to the men and women of the younger generation. They should be given the opportunity of coming forward and expressing themselves. Youth festivals should be organised in order that the youngsters may be able to display their qualities. In this way, when there will always be new leaders to replace the older and retiring leaders, the society and the nation will be able to progress constantly and at a fast pace.

PROPAGANDA

Q. 69. *Define propaganda. State and illustrate its techniques.* (Karnatak 1965)

Write short note on-Propaganda.

(Vikram 1963, 1962, Baroda 1959)

Explain the mechanism of propaganda. How would you use propaganda to bring about changes in belief and attitudes which are conducive to a healthy and secular democracy in India.

(Gujrat 1958)

What is the place of propaganda in the control of public opinion? Outline the psychological principles of propaganda.

(Lucknow 1957)

Distinguish between Propaganda and Education. What is the role of propaganda in a democracy? (Karnatak 1960)

Examine the role of propaganda in the formation of public opinion. (Bombay 1961)

WHAT IS PROPAGANDA ?

In this manner, then, in the world of to-day, propaganda is an important element in the political, economic and social spheres. What is this propaganda? It will have to be scientifically defined if it is to be understood. The word 'propaganda' derives from the Latin '*propagare*' which means to produce or to spread or to plant the branches in order to grow a new plant. In this way, *propagare* implies production or spreading which is artificial, not natural. Evidently, in its literal meaning the word propaganda means the artificial propagation or spreading of something. For this reason some individuals look upon propaganda as something harmful, although it has now been definitely established that propaganda is very essential for the education of the public.

It would be useful to glance at some of the definitions of

propaganda as such a step would be of help in its understanding. Some of the major definitions are the following :

(1) *Kimball Young's view*—According to Kimball Young, "For our puposes we shall define propaganda as the more or less deliberately planned and systematic use of symbol chiefly through suggestion and related psychological techniques, with a view first to altering and controlling opinions, ideas and values and ultimately to changing overt action along pre-determined lines."

The above definition of propaganda throws light upon the following important facts :

(a) Propaganda is generally well thought out and properly organised.

(b) Propaganda is not done openly and ostentatiously but in symbolic form. For example, when a political party advises the public to vote into office only that person who is the true representative of the public, it means to propagate the idea that only the candidate belonging to its party is the true representative of the people while the other contestants are not.

(c) Propaganda is usually affected through suggestion.

(d) The objective of propaganda is to change or control public opinion. The ultimate or the final aim of propaganda is to convert the actions of the public along the desired line by controlling and moulding the ideals and thoughts of the people.

In this way, stated briefly, propaganda is a psychological process in which suggestion is systematically employed to influence or to control the ideas, ideals and tendencies of the people indirectly.

KINDS OF PROPAGANDA

The main kinds of propaganda are as follows :

(1) *Direct and indirect propaganda*—From the foregoing definitions it should not be supposed that propaganda is affected only indirectly. In actual fact, propaganda can be both direct and indirect. In direct propaganda the people upon whom it is being used are cognizant of the individual who is doing it and the purpose why he is doing it. For

example, the present Indian government is directly propagating the schemes of life insurance, family planning, small savings, etc., besides its many major projects. The people are fully aware of the fact that this propaganda is governmental and in it the government points out the benefits accruing to the public from these schemes and asks the people to adopt them. On the other hand, some propaganda can also be indirect, just as the propaganda against India generated by Pakistan is guided by their intention of taking possession of Kashmir. In indirect propaganda, people are not aware of the objective or purpose of it. For example, it is the practice adopted by many people who resort to propaganda never to reveal their intention which motivates the propaganda. They change the views and ideals of the people in a subtle manner and succeed in forcing it to act in the manner they desire. In war time many leaders try to arouse the national sentiment and the patriotic fervour in their fellow country-men, the intention behind such action being to persuade more and more men to enlist in the army.

(2) *Other kinds of propaganda*—Psychologists have classified propaganda further, such as primary and secondary propaganda. Primary propaganda consists in the instigation and excitation of attitudes and prejudices that already exist. To take a common example, the state of tension between the Hindus and Muslims continues from the past into the present. Taking advantage of this the Azad Kashmir government always excites and tries to force the Muslim population of Kashmir to mutiny and revolt. This is an example of primary propaganda. In secondary propaganda no tendency or mental set is present previously. In it, new tendencies and thoughts are instilled into the people. Some psychologists have also effected distinction between conscious and unconscious propaganda. Conscious propaganda, apparently enough, is done purposely and is preplanned. Unconscious propaganda happens accidentally and is not effected knowingly.

PSYCHOLOGICAL BASES OF THE APPEAL OF PROPAGANDA

The foregoing description of propaganda throws light upon its various psychological bases and the appeal which it has for the public. Roughly stated, in the background of propaganda are suggestions, motivations, tendencies, beliefs and emotions and feelings. Propaganda is aimed at influencing these factors in the people, these are employed and these are transformed and controlled. If the psychological bases of propaganda are to be properly understood, the relation between these elements and propaganda must be delineated easily.

PROPAGANDA AND SUGGESTION

As has been pointed out earlier, the main basis of propaganda is suggestion or direction. Through the medium of suggestion, all kinds of desirable changes can be made in the thoughts and ideals of people. The suggestibility or the power of reacting to a suggestion is not alike in all individuals but even then every individual is influenced by suggestion to some extent. In suggestion, some factors are of particular importance. As a general rule, the suggestions or utterances of political leaders, actors and religious saints are respected and imitated. People quote them in their own works. This power of suggestion is because of their prestige. Hence, this is called prestige suggestion. It is proverbially said that the path that the wise and the great tread is the path which ought to be taken. Similarly, the people are also wont to imitate the majority. This is named Suggestion of Majority. People tend to adopt those activities that are considered good and are indulged in by the majority of individuals. This imitative tendency of human beings is because of their socialization. The individual who remains unaffected by and indifferent to public opinion and majority is a rare being indeed. In this way, all kinds of practices are propagated in public through the media of the opinions of respected individuals and the suggestions of the majority. For example, much of the propaganda indulged in by Congress is prefaced by the names of

Pt. Nehru and Gandhi.

PROPAGANDA AND MOTIVES AND NEEDS

Every activity of the human being is dependent upon his motives and his needs. Without this the human individual cannot be instigated to indulge in any activity at all. That which is not needed, and that which holds no inspiration or motivation, cannot be the object of propaganda. Only that object can be the object of propagation which is either needed by the public or the need for which is created. For this reason people who are successful in propaganda appeal to the motives of the people. Although the motives and the needs differ from individual to individual, yet in their general form these motives and needs of most individuals concur. To take an example, the desire to be respected in society and to be considered good is an almost universal desire. Almost every individual wants to obtain power. Every individual desires security of his family and of his own self. And every individual wants to improve and raise his standard of living. Generally speaking, everyone has love for his country and his religion, if any. Everyone stands in perpetual need of food, clothing, occupation, name and comfort. In propaganda, these needs and motives are aroused and this awakening is exploited by those conducting the propaganda.

PROPAGANDA AND BELIEF AND ATTITUDES

One aim of propaganda is the control and transformation of the beliefs and attitudes of the people. As has been said before, primary propaganda makes use of the existing attitudes while in propaganda of secondary nature, the attitudes are transformed or created anew. In the same way, in propaganda, old beliefs are replaced by new ones, or at least, an effort is made in this direction. For example, every political party tries to convince the public that it is the true and the only representative of the people and it is the only one which can bring about the true welfare of the people. Everyone speaks of himself as the true representative of the people and wants to create distrust concerning his rivals in the minds of the electors. But in changing beliefs, it is essential to be aware of attitudes because otherwise propaganda cannot

be effected forcefully. If the public is not at all tendencious in a particular direction, it is of no avail to start propagating in it without any preparation. Before this, the mind of the public should be prepared for it and a tendency towards it created.

PROPAGANDA IN RELATION TO FEELINGS AND EMOTIONS

The things that most easily influence the individual are those that arouse feelings and emotions. It is for this reason that when indulging in propaganda, the people who succeed are those who make progress in creating a favourable attitude towards themselves in the people. According to the need of the movement, they endeavour to excite fear, anger, hope, despair and hatred, etc., in their audience. For example, the communal groups excite the emotions of fear, anger and hatred in their own people with regard to other communities. In attempting to oust the British from the rule of India, different people aroused various emotions in the Indian people and instigated them against the Britishers and propagated the idea of independence of the country among the people.

(Also see answer to next question.)

Q. 70. *Write a short note on—Techniques of propaganda.*
(Bombay 1959 ; Agra 1958)

In New York, U.S.A., there is an Institute of Propaganda Analysis. This institute has classified the various methods of propaganda. According to it, the different methods are the following :

(1) *Name-calling*—In propagating for somebody, whether in his favour or against him, some names are employed when referring to him. This name-calling in itself is fairly good propaganda, favourable and unfavourable. It is not uncommon, and may serve as a good illustration for individuals of one particular political party to refer to another party by speaking of them, or calling them, traitors.

Some people employ propaganda against another party after giving them communal names.

(2) *Transfer*—In transfer various unrelated facts, ideas or objects are conjoined. For example, many preachers adduce many unrelated facts in favour of their own specific conten-

tions.

(3) *Glittering personalities*—There are some words which attract everyone and are acceptable to all. Some words of this kind are world-brotherhood, equality, liberty, and fraternity, etc. Propaganda concerning many things is based upon these glittering, common conceptions. In the field of international politics, both Russia and America indulge in the propagation of their own views while ostensibly they speak of world peace. The Communist party uses the slogan of equality and fraternity to further and popularise its own principles. The slogan of world peace and progress of humanity won recognition and consequent employment even by a dictator of the mettle of Hitler.

(4) *Testimonials*—In trying to propagate their own products, thoughts or views, people often solicit and make use of the testimonials of great leaders and renowned individuals. In India, most political parties resort to the age-old cliché that they are adopting the principles of Mahatma Gandhi and are putting them into practice while all others are treading the wrong path. In the election days the Congress turned to presenting the testimonials issued by Nehruji and Mahatma Gandhi.

(5) *Plain Folk Appeal*—In propaganda regular appeal is made to the plain folk concept of the public because the people have a propensity for adopting the folkways. Keeping this idea well focussed in their minds, politicians all over the world adopt signs which bear a close relation to life. For example, the election symbols of the various parties in India are: a pair of bulls for the Congress, a lamp for the JanaSangh, a cottage for the PSP, and the well known hammer and the sickle for the Communists. All these implements and objects are very near to folk life.

(6) *Band wagon*—The influence of the band wagon is also utilised for purpose of propaganda. People have a tendency to accept the majority opinion, because majority opinion has the power of suggestion. Hence every preacher tries to convince the public that it is his opinion that is accepted by the majority. This method is seen in extensive use in the

election time. Even though they have received very few votes the different political parties keep on announcing that they have received many votes and are leading by a wide margin.

(7) *Card Stacking*—In this propaganda method, as is evident from its name, facts are twisted and moulded in order to make them appear favourable to one's own view while facts favouring the rival party are by hook or by crook proved to be false. In this way, this is a one-sided propaganda. Evidently, this method of propaganda is immoral and misleading. Yet it finds extensive use both in the national as well as the international field. In the national sphere, the government newspapers print news favouring the government policies while the newspapers published by the other political parties print news which is prejudicial to the government's policies, but in both cases the actual news gets transformed because of its modifications to suit the needs of the two rivals. The commonplace fact is brought into prominence while the important fact is made to appear as if of secondary importance. And the opposition has a peculiar tendency of blaming one particular department for almost everything that happens to go wrong. Much the same sort of thing happens in the international field also. The Chinese newspapers are persisting in their propaganda against India and are continuing to say that it were the Indians who attacked their soldiers, and the aggression was performed by the Indians who invaded their territory. Similarly, the Pakistan newspapers are also persistently stating that India is making military preparations that threaten the sovereignty and independence of Pakistan.

Q. 71. *Bring out clearly the social bases of publicity and propaganda. How can Social Psychology help to make propaganda more effective?* (Punjab 1959)

For a discussion of the social bases of propaganda please turn to the answer to question 68.

ESSENTIAL ELEMENTS IN EFFECTIVE PROPAGANDA

Social psychology can do much towards rendering propa-

ganda measures effective. Social psychologists conducted many experiments to discover the means whereby propaganda could be rendered more effective. In all these experiments it was seen consistently that the effect of propaganda is dependent upon the strength of its psychological basis. Kimball Young has defined the following four factors as the psychological bases of propaganda :

(1) The object of propaganda as related to the audience.

(2) Every element of propaganda on the basis of which propaganda is made more effective and concise.

(3) Specific suggestions related to the propaganda and other psychological methods.

(4) The effect of propaganda on ideas, viewpoints, values and actions.

INDIRECT PROPAGANDA

It is necessary for the success of propaganda that the audience should be able to fathom the reason behind the propaganda. Direct propaganda is not as effective as indirect propaganda because in direct propaganda the people come to know the interest behind the propaganda and the individual whose interest it is. So, usually, it is indirect propaganda which is more effective. The fundamental point here is that behind every propaganda campaign there is the interest of some one individual or group of individuals and this is why it is not so much effective. If this is not so, in other words, if the objective of the preacher is selfless then even direct propaganda can be useful. To take a common example, the Indian government is directly propagating such schemes as life insurance, family planning, prohibition, etc. It is the public which is going to benefit by adopting these schemes. There is no interest of the government involved in them. In such conditions even direct propaganda is no less effective.

PROPAGANDA IN FAVOUR OF A PARTICULAR CLASS

The second thing to be kept in mind, if the propaganda is to be successful, is the class, sex, age and educational level of the people at whom it is aimed because differences in these

various factors affect the suggestibility or appeal of the propaganda. In indulging in propaganda it is essential to see that the propaganda being put into effect concurs with the attitudes of the class at which it is aimed. In making the propaganda effective on subjects that are very controversial, the evidence favouring both the sides should be presented. This step influences the educated and thoughtful sections of the people. But in the case of people who are positively biased in a particular direction it is best to employ one-sided propaganda. And, when dealing with illiterate people, it is definitely best to employ one-sided propaganda.

REPETITION OF PROPAGANDA

In order to render propaganda even more effective, it should be repeated. As Dr. Goebbels has remarked so wisely, repeat a falsehood one hundred times and it will be accepted as the truth. Constant repetition of a falsehood makes it appear as the truth and it is then accepted as such. This fact is used effectively in hypnotism. In the political field also, the propagated idea is repeated off and on, time and again. In the religious and commercial fields, the same slogans are repeated time and again. But the mere repetition of an idea is not in itself sufficient. It should sometimes be accompanied by some arguments and logic. The truth of the entire matter lies in the mere thing that propaganda can be made the most effective by the judicious and well-timed use of the various techniques of propaganda mentioned earlier. Accordingly, it is sometimes useful to present the testimonials granted by respected people. The mention of and the continuous referring to the folkways often wins the support of the crowd for the orator. Similarly, propaganda can be rendered more effective by making use of majority opinion. All that must be remembered in this connection is that the propaganda should be of a nature that appeals to emotions, feelings, and motives, etc. Sometimes it is even profitable to indulge in contradictory propaganda in order to make one's own propaganda more effective. In the political field, the skilled politicians often act on this principle.

The foregoing long description of effective propaganda

can be condensed into the following seven laws of successful propaganda enunciated by Kretch and Crutchfield, based on different experiments conducted by them :

(1) Suggestions pertaining to the satiation of some need or motive are easily and promptly accepted. Hence, the orator should base his propaganda on the needs and motives of the people.

(2) Suggestions offered in indistinct and indeterminate circumstances are accepted more easily than when the suggestions forthcoming pertain to a distinct circumstance. For this reason, the successful orator creates confusing circumstances and then offers suggestions for their solution.

(3) The suggestions that concur with the prevailing beliefs and notions in whatever human group the propaganda is being conducted are the easily acceptable ones.

(4) Indirect propaganda is more effective than direct propaganda. People should not come to know of the subject which is being thus propagated among them.

(5) The propaganda should have the sanction of society. The suggestions that are given should be in keeping with the general needs of the common people. People should be made to feel that the orator is giving expression to their, and not his own, thoughts.

(6) In order to arouse effective excitations it is necessary that the language, choice of words, pronunciation and the mode of speech should be such that it can impress the audience at which the propaganda is directed.

(7) Propaganda can be countered by contradictory propaganda. The best countering thought or idea can be that which includes the proposal for the most prolonged appeasement of most of the social and economic needs of the people.

Q. 72. *Explain the technique and media of propaganda*
(Benaras 1965)

For techniques of propoganda see Q. 70.

MEANS OF PROPAGANDA

Different persons employ different means for propaganda. One gives a speech from the platform, while another publishes

news and articles in newspapers and magazines. Some people circulate their opinions by writing books. Propaganda is also affected through the medium of literary forms such as drama, poetry, novel, etc. The cinema has played a very large part in the popularity of certain thoughts and values. Political parties organise crowds and processions and shout slogans for the propagation of their views. The wireless is an important medium for propaganda concerning industry, commerce and politics. Each of these media of propaganda has its own importance and utility. According to the time and need, the successful propagator chooses one of these media which he hopes will prove the most adequate. For example, the media appropriate for ordinary times, the radio and the press, are the best media for propaganda concerning trade. The literary modes prove more appropriate for propaganda concerning values, ideals, notions and ideals, etc. In the political field, the modes of propaganda that have the most widespread influence are lectures, slogans, processions, committees, etc. In the days gone by in which there were no radios, cinemas and the press, the platform was the main medium of propaganda. But, nowadays, science is being employed to evolve new methods of propaganda. These new media aim at propagating amongst the maximum possible number of people with the least possible expenditure of energy.

(1) *Platform*—The platform is the oldest, and even today the most important, medium of propaganda. In the field of politics, all political parties make use of platform for purposes of propaganda of the party's policies. The contestants contesting the elections try to gain the votes of the electors by speaking from the platform. Not only in India is the platform an important medium of propaganda, but also in such progressive countries as the United States of America, the platform is the main medium of political propaganda. The late President of U.S.A., President Kennedy, made extensive use of this medium in his election campaign. Often, the great leaders are also very good orators. Their speeches have the influence of magic upon the public listening to them. The medium of platform is possessed of some advantages which are not

available in the other forms of propaganda. Its greatest advantage arises from the fact, which has been mentioned before, that the speaker is personally present in front of the audience. In this he has the opportunity of entrancing and attracting the public by his personal qualities and his personality. The platform exerts much influence from the point of view of communal guidance. Through this medium the speakers often succeed in arousing the desired emotion in the audience and coaxing it to perform the deed that they want it to perform. This particular characteristic is not available in any other medium of propaganda. One main cause of this phenomenon is that the people collect in crowds to listen to a speech. Hence, mob psychology prevails in the audience. People are more influenced by emotions, and their prudence and logical mind do not function. For this reason it is not at all difficult to come across incidents where the orator has aroused the public and instigated it so much that the crowd has indulged in worst things from arson to murder. It is not possible to achieve this frenzy of emotion by any other means such as radio, cinema, etc., because the recipient of the inflammatory speech is an individual and not the member of a crowd, and hence there is no occasion for blind emulation.

(2) *Press*—The invention of the press led to almost a revolution in the sphere of propaganda. Propaganda effected through the medium of the press comprehends millions of people distributed over great distances. In every country millions of individuals read the newspaper habitually. Thus, the propaganda material published in them is transmitted easily to the public. The ideas expressed in the newspapers are more balanced and logical, and they appeal more to the reader's mind than to his emotions, and it is for this reason that the press is considered the best means of propaganda in the educated society. It is now the regular practice of the leading political parties to have some special papers and magazines of its own. These papers and magazines regularly propagate the views and ideals of the party. Then, there are some government papers also which express and explain the policies and opinions and views of the government and put

them before the people.

(3) *Radio*—The most important medium that science has gifted to the field of propaganda is that of the wireless, or radio as it is more commonly known. It is an established psychological fact that auditory perception is more effective than visual stimulation. The speech that is heard is more effective and influencing than the speech that is read. This is so because the recipient then hears the voice of the propagandist and in this way is to some extent influenced by his personal contact. It is the accepted thing for the prosperous families today to listen to the radio. There are public radios in the villages and many individuals collect to listen to them. In the towns, there are radios on the beetle shops, restaurants and other public places and it is only rarely that the blaring of these instruments does not fall on human ears. In this way, while the press can carry its propaganda only to the educated the field open to radio includes the uneducated. Its only limitation is in the case of the deaf. Another characteristic of the radio as a medium of propaganda is that its broadcasts are more balanced and acceptable because it is under the control of the government. Propaganda heard over the radio is believed to be more valid than that heard from the platform or read in the newspaper. Another characteristic of the radio is that one can immediately hear what is going on in a particular place even though one is a thousand miles away from the spot and one feels that he is seeing the incident occur with one's own eyes. The eyewitness account of the Independence Day celebrations in Delhi is broadcast over the radio. Hearing this account when the listeners hear the Prime Minister speak, they as if they feel are in fact witnessing the occasion.

(4) *Television*—Among the various media of propaganda gifted to this sphere by science the second is the television. The radio succeeds only in carrying the voice of the propagandist to the people but in the case of the television this individual can be seen on the television screen alive and kicking. It is evident, and need not be pointed out, that the propaganda affected over the television will be more com-

prehensive and more effective than in the case of radio. Recently, in America it happened that while viewing a fight over the television one person became so excited that he died of heart failure. In this way, television sometimes becomes a direct medium of propaganda. Being behind the Western nations in matters of technology beside others, television has as yet not been developed in India. But in Western countries the television has become an important medium of propaganda.

(5) *Cinema*—Generally speaking, the cinema is a means of recreation but it can also be used for purposes of propaganda. The government uses the cinema to propagate its policies and the plans for the nation's progress and various other programmes. The government has only recently made a film to propagate India's side on the Kashmir issue. Similarly, the government has made many films for propaganda in the public concerning Family planning, Life insurance, Cooperation, Small savings scheme, Prize bonds scheme etc. In times of war and national crises the government makes use of the medium of the cinema to propagate knowledge of the actual situation among the people. The medium of the cinema has the advantages of both auditory and visual perception, and hence propaganda through it is more accurate and more effective. Compared to the television, the screen of the cinema is bigger and the persons and place seen on the screen appear to be real. Hence, the cinema can arouse and stimulate the feelings, emotions and motives of the people more effectively. In this way the propaganda effected through cinema is more effective in its psychological import. Propaganda through the medium of the cinema has another advantage. The same film, for the propagation of the same subject, can be simultaneously displayed at hundreds of different places and thus thousands of people can be influenced at the same time. The main characteristic of the cinema is that by means of it the actual incident can be displayed in all its details and there can be no question of its validity. The films that are made of war and of disturbances are so alive that the members of the audience feel that they are themselves present at the scene and

are witnessing it in its original form. Hence they accept it without any reservation and the propaganda through it is completely accepted.

(6) *Literature*—Even though it is considered a defect in literature to possess the tendency for propaganda yet literature has ever been one of the important media of propaganda. Some books are written solely from the point of view of propagating some particular view, just as the Communist Manifesto propagates the communist viewpoint. Gandhiji and Vinobaji have written many books aiming at propagating the concept of sarvodaya. Books such as these are directly aimed at propaganda. Besides them, propagation of thoughts and ideals also takes place through the medium of the various forms of literature, novel, drama, story, poetry, essay and other forms. Almost all the forms of literature, have been utilised for the propagation of the communist viewpoint and thought in all countries. Besides political thought, concepts concerning the philosophy of life are also propagated among the masses through the medium of literature. Propaganda through the medium of literature has an advantage inasmuch that it profoundly influences the feelings and experiences of the individual who reads it. No other medium of propaganda can affect this internal and hidden aspect of the human emotions with the same degree of profundity and neither is the influence of any other quite as long lasting as that of literature ; thus literature has proved to be particularly effective in the case of propagation of thoughts, values and ideals among the educated people. The propaganda effected through the medium of literature is of an indirect nature. The reader unconsciously accepts the notions and ideals expressed by the various characters in the books that he reads. In this way, propaganda through literature is of a very subtle kind. But in this propaganda through the medium of literature, the personality and the individual skill of the author or the propagandist is of great importance. The greater the degree of indirectness in propaganda through literature, the greater will be its effectiveness.

(7) *Religion*—Religion and education have been used as

the media for propaganda since the oldest times. Religion has a very deep influence upon the general public. The ideals or thoughts which possess the sanction of the religious texts or of saints or of great religious men find easy adoption among the common people. Actually, religious sanction is further backed by divine sanction or, to put it differently, it is believed that God Himself is amenable to these ideals and thoughts. Further, to this is conjoined the popular conceptions of heaven and hell. It is generally believed that an individual attains heaven if he obeys the orders of God whereas he lands in hell and suffers all kinds of privations and troubles if he behaves in contradiction to the wishes of God. Hence the things that have religious sanction are easily propagated and circulated. Realizing this importance of religion many people try to show agreement between their views and the views expressed in the religious texts. One of the main causes of the wide acceptance of the views of Mahatama Gandhi was his religious influence. Had he not been a great soul, a Mahatma, his thought could not have found such great popularity in a religious-minded country as India.

(8) *Education*—Education is the main medium for the propagation of thoughts, ideals and values. From the very ancient times the leaders in every race and nation have favoured the idea of imparting national education to the public in order to circulate nationalistic thought among the people. Even if some foreigners want to propagate their own thought in any country, they turn to education for this. The Christian missionaries made comprehensive use of the medium of education in the propagation of their own religion. Now-a-days, many governments resort to education to propagate views favouring them among the coming generations.

(9) *Meetings, processions and slogans*—Meetings, processions and slogans have their own importance of propaganda concerning the political, economic and religious spheres. Often the economic organisation, labour unions and the unions of various kinds of employees hold meetings to give currency to their views and to circulate them among the public. They take out processions and shout slogans. The special importance

of these media of propaganda is that they arouse and stimulate violently the passions and emotions of the people. People participating in meetings and processions behave just like the people in a crowd. They lose much of their prudence and gain in suggestibility. And thus they are easily amenable to being led in favour of or against any particular subject. Slogans are sentences in which the fundamental idea of the propaganda is conveniently condensed. These sentences are so composed as to facilitate their easy memorisation and repetition. The words used in them are such that they easily attract the attention of the audience and affect them emotionally. Slogans are shouted in a state of emotional instability and at the top of the speaker's voice. If slogan-shouting is done collectively, the emotional disturbance spreads rapidly from the epicentre to the people.

(10) *Use of Force*—Of course, indirect propaganda is more effective than direct propaganda, and hence it does not call for the use of force but even then the use of force has always remained one of the important weapons of propaganda. According to Hadamovsky, force and propaganda have never been completely antagonistic towards each other. The use of force can be a part of propaganda. From the very ancient times, rulers and governments resorted to the use of force in order to propagate their own respective views among the public. And in the field of religion, force has been the main weapon of propaganda. But all these examples do not prove that the use of force is a good or even an appropriate medium of propaganda, nor do they adduce any justification for it. Its greatest defect lies in the fact that in this method something is externally forced upon the people. The people continue to pay respect to it as long as the force is maintained but the moment the force is removed the people want to give it up. Besides this, the use of force for the purpose of propagation leads to the fostering of revolutionary and mutinous force within society and a time may come when this force may explode with such violence that it may succeed in destroying the propagandist as well as his propaganda. In history, the people who resorted to the use of force in their campaigns of

propaganda are remembered with loathing and disgust. Hence, now the use of force is no longer recognized as an important and appropriate medium of propaganda.

Q. 73. *Write a short note on Group Morale.*

(Bombay 1959 ; Karnatak 1965 ; Gorakhpur 1962)

What is meant by Group Morale? To what extent is it determined by (a) success, (b) leader, and (c) faith in a cause.
(Poona 1965)

IMPORTANCE OF GROUP MORALE

India is at the moment facing a crisis precipitated by aggression on the part of the Chinese. Leaders are prone to think that this struggle or war may continue for quite some time. From the very beginning of fighting the Indian soldiers have had to retreat and they have been losing one military outpost after another. In such a critical situation there is urgent need of the implements of war, soldiers and other objects in order that the independence of the country may be protected. For this it is necessary that the people should exert themselves to the maximum and should put maximum wealth at the disposal of the government, but in this difficult situation what is needed most is for the soldiers and people to maintain their morale. Realizing this fact, the government put this function into the hands of the National Security Council, a special committee under the chairmanship of the Home Minister, to maintain the existing level of morale among the people.

WHAT IS GROUP MORALE ?

What is this morale? In explaining this term, G. W. Allport has written, "National morale is an individual attitude in a group endeavour." In other words, if every citizen possesses a favourable tendency towards the public good, and is fully employed in promoting it, it can be assumed that the level of morale is fairly high. On the other hand, if the people are indifferent towards the communal efforts and some people

even possess an unfavourable opinion towards them, the level of morale is assumed to be low.

CHARACTERISTICS OF THE LOW MORALE

This low morale is characterised by the following features:

- (1) Lack of Enthusiasm, (2) Criticism behind the back,
- (3) Propagating all kinds of rumours, (4) Doubt and disbelief,
- (5) Despair, lack of interest and individual effort,
- (6) Regional jealousies, meaning hatred or jealousy of the leaders,
- (7) Sympathy for enemy or distrust.

CHARACTERISTICS OF HIGH MORALE

Contrary to this a condition of high morale exhibits the following characteristics :

- (1) Mental peace, (2) Economic organisation, (3) Healthy Public opinion, (4) Benevolence for and faith in leaders,
- (5) Inalterable faith in success and victory, (6) Violent hatred for the enemy, (7) Clear objectives of life.

CONSTITUENTS OF A HIGH MORALE

Norman Meyer has stressed the presence of team spirit in morale. Morale is maintained while team spirit continues to exist and in order that team spirit should be maintained intact and prevented from flagging, the following materials must be present :

(1) *Tenacity of purpose*—In these are included the existence of powerful motives and enthusiasm by virtue of which the individual continuously progresses towards the specific objectives.

(2) *Not being deterred from the aim*—This is the staying quality. In such conditions people are not deterred from their work even when they are faced with failure.

(3) *Sense of cooperation*—Because of the sense of cooperation people think collectively instead of thinking individually and by identifying the success of the group with their own individual success they cooperate with other people.

MEANS TO A HIGH MORALE

As it is, all kinds of things can be done to evolve a high level of morale among the people of a community but in a general way the following are considered essential materials for the introduction of a high level of morale :

(1) *Physiological materials*—In order that a high level of morale may be maintained it is necessary that the physical circumstances should be good so that physical energy and efficiency is maintained. For this it is necessary that an adequate and balanced diet, adequate relaxation, proper clothing and the other necessities of life are easily available.

(2) *Satisfactory social and economic organisation*—The social and economic organisation of the country should be satisfactory if a high level of morale is to be maintained in the country. If this is not the case, then disgust for the government increases while the faith in the leadership is destroyed with bad consequences for the state of morale in the country.

(3) *Intellectual Equipments*—In order that the high level of morale be maintained it is necessary that mental equipments such as love and sacrifice, interest and tenacity in public undertakings, sense of success and faith in the leaders, etc., should be present. In their absence the level of morale cannot be high.

MORALE AND LEADERSHIP

Even though the people have an important hand in maintaining the high level of morale among themselves, the responsibility that accrues from this is generally believed to devolve upon the leaders. Able leadership is necessary to maintain the high level of morale. To take India as an example, it is the task of the leaders to maintain morale and even to boost it in view of the crisis precipitated by the Chinese aggression and this should be done in every village, in every town and even in the various sectors of the town. Although the importance of the leaders who lead the entire nation is very great, the handful of the leaders at the top cannot perform the function of boosting the morale of the people since their contact with the public is only very limited and not as profound as that of the leaders who represent local regions and small communities. For this reason, for the objective of maintaining a high level of morale it is necessary that able leadership should be evolved everywhere and at every level. These leaders will keep an eye on those miscreants

who disturb peace by circulating false rumours and those who behave unpatriotically and will also maintain the morale of their people. They will also foster the faith of the people in their leaders, will remove doubts and will maintain the enthusiasm of the people with the help of novel methods. They will clarify the present objectives to the people and will encourage them to retain belief in the ultimate victory. The war of independence is not fought in only one particular place but is fought in every town, every village and every street. For this reason it is necessary that the morale is high in every place and at all levels in the public. The leaders will inform the public of the objectives that are being aimed at besides the means of achieving and attaining them. For the morale to be maintained intact it is necessary that there should be a sense of identity of objectives and a knowledge of the ways open for their attainment. It should be apparent to every individual in the public that he is to exert in his daily life if these objectives are to be attained. In this way it is for the leader to maintain tenacity of purpose in his people by whatever means that lie to hand. He must not let them be deterred from their effort. He increases the team spirit in the people and directs them in their creative efforts. He boosts the enthusiasm of the people and also employs this enthusiasm to the best advantage. This is the democratic method of maintaining morale. There is always a constant need for new leaders in a democratic society. Democracy progresses only because of these leaders.

FASHION, STYLE, FAD AND CRAZE

Q. 74. *What do you understand by Fashion? Discuss its psychological bases.* (Vikram 1962, 1963)

Write a short note on Fashion.

(Gorakhpur 1964, 1962, 1961; Agra 1964; Poona 1960)

How will you account for the love of fashion in a person? What are the social forces behind changes of fashion?

(Karnatak 1960)

Write a short note on—Limits of Fashion. (Karnatak 1965)

Comment on fashion as a form of social norm.

(Poona 1965)

Defining fashion in his book *Social Psychology*, Ross writes, "Fashion is a series of recurring changes in the choices of a group of people which, though they may be accompanied by utility, are not determined by it." This particular definition of fashion stresses four facts, the following :

(1) *Fashion is a change in the choice of some group*—Fashion is related to the choice or the liking of a group of people. Fashion transforms this choice. For example, in India previously the number of people who wore bushshirts was very small but now even the most ordinary individual can be seen wearing it because its fashion has spread to every class in society.

(2) *Fashion is a chain of recurring modifications*—Fashion is constantly changing and the effect of this invariable variation is that some object goes out of fashion at one particular time but it stands a chance of being included in the fashion parade at a later date. For example, there was a time in India when the educated and literate individuals sported the buttoned-up coat. Then, for some time this particular article of dress lost its charm and became out-moded but now once again it is considered a very fashionable dress. In this way, fashion is a

dynamic process. It is a series or chain of recurring variations and changes.

(3) *Fashion can be related to utility*—Many fashions also have much utility. For example, the bushshirt is a very comfortable article of the gent's wardrobe, particularly in the warm climate of India. In this way it is both fashionable and sensible to wear a bushshirt.

(4) *Fashion is not determined by utility*—But utility is not the determinant of fashion. Many objects and articles become fashionable without having any utility whatsoever, such as ties, brooches, jewellery, etc.

NATURE OF FASHION

The nature of fashion is brought to light in some detail from the preceding analysis of the definition of fashion given by Ross. Accordingly, it was seen that fashion causes a change in the choice of individuals. In their book *Society* MacIver and Page write, "By fashion we mean the socially approved sequence of variation on a customary theme." In this sequence it is not essential that either our contemporaries or our predecessors must be copied and imitated. Further, it is not of essence to fashion that either the higher social classes or the lower classes must be emulated. Fashion can be any one of these. As MacIver has indicated in the definition that he has given of fashion, fashion is neither a contradiction of custom nor is it outside custom. It functions in the field of custom. For example, the Indian dress is determined to a large extent by tradition and custom but minor changes and variations in this dress are governed by fashion. Most Indian ladies wear the sari by custom but the colour, design, border, etc., of the sari are a matter of fashion and contemporary convention.

PSYCHOLOGICAL BASES OF FASHION

The power of suggestion or the attraction that characterizes fashion are adequately explained by psychology. At the root of fashion are present two psychological but mutually contradictory desires—those of novelty and of conformity. The individual on the one hand wants to appear distinct and distinguished from the multitude, and for this he indulges in

all sorts of eccentricities of dress, behavioural modes, conduct, mode of life, etc., while on the other hand, he resorts to the socially accepted and acceptable patterns of behaviour, dress, diet, etc., in order that he may not appear different from the others and may conform to the general standard of his own class. Fashion satisfies and satiates the demand of both these desires. E. Sapir, in his essay entitled '*Fashion*' published in the *Encyclopaedia of Social Sciences* writes, "The slight changes from the established norms in dress or other forms of behaviour seem for the moment to give the victory to the individual, while the fact that one's fellow revolts in the same direction gives one a feeling of adventurous safety." In this way, fashion is the contradiction of tradition but it itself gradually becomes the convention. Once it has become the common convention it is in time replaced by another fashion and thus a change occurs and this chain progresses in this manner, continuing all the time. There is imitation in fashion but this imitation is not one of object but an imitation of style and even in imitation every individual has his own style. In this manner, then, whereas fashion introduces an element of conformity yet it simultaneously provides ample scope for individual nuances and idiosyncrasies.

SOCIAL FUNCTION OF FASHION

From the foregoing definition or description it is evident that fashion is an important instrument for social control. In the towns most of the young people find it difficult to contradict or behave contrary to the prevailing fashion. It may or may not have any utility but the average persons, comprising a large part of the population, find themselves incapable of doing anything about it and feel compelled to imitate it. Fashion is closely related to tradition and etiquette. An explanation of this relationship will also help in the elucidation of the social function of fashion.

Etiquette and convention are parts of custom. Convention is the name given to those usages concerning which most members of society are unanimous. In this way, even though not liking the lecture delivered by their teacher, the students hear him in silence because that is the convention. Etiquette

prescribes behaviour as it should be affected on different specific occasions. The people of India, for example, join the palms of their hands in greeting each other.

Fashion influences both convention and etiquette. For example, it has become the fashion for educated people even in India to shake hands in greeting instead of the more traditional joined palms, with the result that people shake hands even when greeting some one younger than them. This fashion has its reservations because people are not accustomed to shaking hands with individuals of the other sex. Similarly, when parting, people are more apt to say *ta-ta* than anything else. Many conventions have been transformed because of fashion on occasions of marriage. But even in these spheres the effect of fashion is not quite unlimited. In actual fact, the effect of fashion is limited only to those spheres in which change is possible and acceptable because of cultural indifference. As has been indicated before, fashion causes change only in the external forms of language, literature, diet, clothes, art, etc., and other aspects of life but it does not change the inner content in them. And even in the external form its effect is limited only to the style.

EXTENSION OF FASHION IN THE MODERN PERIOD

In the modern period, fashion, along with the other factors of social change, has also changed. This change is evident in the form of increased rapidity of its change and the sphere of its extension or spreading. One major cause of this change is the improvement and development in the means of communication and transport as well as an increase in the population. The result of this is that people separated by vast distances also come into contact and thus the field or area in which fashion can spread is increased. For example, among the Indian citizens one sees individuals sporting the fashions prevailing in Hollywood, London and Paris, and one can even see some New York women wearing saris. New things come into fashion soon after they are invented and produced. Once an object has exhausted its attraction and is no longer considered fashionable it becomes difficult to sell it whereas an object that is the current choice of the populace

sells as fast as the proverbial hot cakes. Hence, the traders and producers advertise their objects as being the essence of fashion. In this the testimonials of film stars are solicited. In the clothes industry models are extensively employed in order to bring a new style into fashion, and they display them to the public. In this way, the number of men and women influenced by the fashions is constantly increasing. In this wave of fashion or fashionability it is appeal that is stressed and not utility. Many young men and women of India can be seen imitating their Western counterparts, the primary characteristics of which are ostentation and blind imitation, being only mildly influenced by the tempering and restraining effect of logical and utilitarian thinking.

FASHION IN THE FORM OF SOCIAL PROCESS

Fashion is a very important part of social change in its nature of a social process. Customs, habits, traditions and conventions tend to render life stable and dull and even monotonous. Fashion lends it a hue of variety and change. It makes possible major changes by continuously introducing small and insignificant changes. It begins to function in that sphere in which there is the least resistance and then continues to extend its influence to the other spheres of life. For example, the dress of the younger generation of females has even changed their moral conceptions. In this way, fashion is an important factor in the modification and transformation of the social structure.

Q. 75. *Write short note on Fashion and Custom.*

(Bombay 1958, 1959)

Discuss fully the significance of custom and fashion.

(Gujrat 1958)

WHAT IS CUSTOM ?

In every society there are some definite modes of conduct concerning diet, modes of life, mutual behaviour between the old and the young, conversation, etc., in addition to other aspects of life. MacIver and Page have written that the socially accepted modes of action are customs of society. Customs save the individual the trouble of having to rethink everything that faces him. Otherwise, he would always be in

a quandary as to how to behave on many occasions of his life. Actually, he almost never meditates upon such matters and very casually imitates the customs and thus saves himself a good bit of mental energy. These customs are generally handed over from one generation to the next. As a general rule, people accept them as the natural and the best modes of behaviour and do not find any reason to violate them. In this way, customs control the behaviour of the individual. Bogardus has written that customs and traditions are methods of socially accepted control that have become properly established, and that are accepted and handed over from one generation to the other.

FASHION AND CUSTOM

Comparing custom and fashion, Kimball Young has written, "If we consider custom as a stable and persistent phase of social behaviour, fashion may be thought of as a variation permissible within this general acceptance." In this way, fashions are more unstable than customs and they progress by causing change in the sphere of custom. For example, it is a custom among the Indian women to wear a sari and blouse. But there are many things concerning the sari and the blouse, such as the colour of the sari, the method of tying it, the design of its border, the arms of the blouse, the shape of its neck, its colour matching or differing from the colour of the sari etc., that are determined by fashion and not by custom. In this way, then, fashion tends to increase the variety in society whereas custom tends to hurry the society on its way to a static and homogeneous condition. Then, in addition to this, there are some spheres of life in which there are no customs and the only determinant of the individual's behaviour is the fashion that is prevailing. For example, art, the decoration of hair, conversation, pronunciation, etc., are some spheres in which there are no definite customs that can guide conduct and for this reason the common individual imitates the fashion in these fields. Further the changes that take place in these spheres also occur comparatively faster than in the other spheres. While, on the one hand, custom has the advantage of saving the individual a lot of mental

exercise by obviating the necessity of the thinking originally on every problem, it, on the other hand, also satisfies the feeling of self-expression of the individual. It is of course not inevitable that fashions have some utility. It is sometimes adopted by the individual in order that he may appear distinct from the crowd and may become the cynosure of all eyes. Distinguishing between custom and fashion, Tarde has written that fashion is the imitation of the contemporaries, whereas custom is the imitation of the ancestors. Customs proceed through the ages and the person who upholds custom and tradition acts as those who have acted before him. On the other hand, the fashionable men and women do just what has not been done before but they resort to doing what is being done all around them in order to appear the most up-to-date and latest in their dress, mode of life, behaviour, etc. The rapid change that is discernible in the young men and women of India to-day in matters of dress, is the outcome not of custom but of fashion. In the words of Ross, "If we figure the life of a society as a flowing stream then we think of one (custom) as down imitation, the other (fashion) a cross imitation." This statement by Ross also points to the same fact that has been mentioned before, *viz.*, that custom is the imitation of ancestors, their thoughts and activities, whereas fashion is the imitation of contemporary thoughts and actions.

The difference between custom and fashion that has been described before is further clarified in the following table :

FASHION AND CUSTOM

Custom	Fashion
1. Imitation of ancestors.	Imitation of contemporary persons.
2. Permanent.	Temporary.
3. Does not appear after once becoming extinct.	May reappear even after once becoming outmoded in the temporal circle.
4. Dogmatic.	Opposed to dogma.
5. Tendency towards the ancient.	Inspiration to adopt the novel.
6. Traditional.	Self-ostentation along with imitation.
7. Only imitation and habit.	Not traditional.
8. Related to the important and permanent needs of society.	Related to the insignificant and temporary needs of the society.
9. Change is not rapid and facile.	Change is rapid and facile.
10. Particularly establishes conformity related to culture.	It is specifically the basis for self-expression and distinctness related to culture.

Q. 76. *Distinguish between fashion, fad and craze. Discuss the psychological laws operating in the frequent changes of fashion.* (Bombay 1961)

What are fads and fashion? What do the changes in fashion indicate? (Bombay 1959)

Write a short note on—Fads. (Poona 1965, Karnatak 1965)

MOTIVATING CAUSES OF FASHION

In analysing the motivating causes of fashion, Estelle Barr has mentioned the following as the important factors or causes among them—1. Sense of individuality, 2. Desire for conformity, 3. Desire for comfort, 4. Consciousness of one's physical form, 5. Desire to be beautiful, 6. Desire to manifest the personality, 7. Desire to appear different and distinguished, 8. Desire to conceal physical deformities.

All the above-mentioned factors can be seen in the group behaviour of both sexes inasmuch as it pertains to the nature of fashion. As Hurlock has written, "One of the chief values

of clothing is that it enables people to advertise themselves in a way that will win the attention and admiration of others. Many, who lack any ability and could not hope to rise above the 'average' on their merits alone, find a satisfactory outlet for this desire for recognition through the medium of dress." One need only to glance at the men and women, boys and girls, in particular belonging to the new generation, around one in order to see the justification for this statement on the part of Hurlock.

As has been mentioned at an earlier juncture, fashion is of great importance for commerce even though fashions are not utilitarian and are sometimes even considered immoral. In 1929, Steward Chase made a study of the amount of money spent on fashion by the citizens of the United States of America and came to the conclusion that one-third of all expenditure incurred by the people is on objects of fashion. In 1938 also much the same sort of observation concerning expenditure of this nature was made by Elizabeth Hauz. This is not true of only a prosperous nation like America but even in a country like India where the economic development is nothing to be happy about, people spend a large part of their income on objects of fashion. In particular the tendency towards fashion-ability is most prominent in men and women of the middle class even though because of such action they have considerable difficulty in giving some balanced look to their family budget. Exploiting this tendency towards fashion, traders and manufacturers are always engaged in making things of fashion. Fashion is of particular importance in the field of dress and in this sphere it also changes very rapidly. To begin with, cotton saris were fashionable, to be replaced by silk which in its turn gave way to nylon and now the people of the upper strata have again returned to cotton saris while the middle classes have gone over to terylene saris. In this way, with the return to the cotton sari, the cycle has been completed.

FASHION AND STYLE

Concerning style, Kimball Young has written, "The term style is often associated with fashion and change, but it is a vague concept." Style and fashion are mutually related in a pro-

found relationship. But nevertheless it is important to understand the difference between them. Fashion, in accordance with custom, is a change in behaviour concurring to the contemporary tendency. Style is the term employed to indicate minor variations in this same fashion. For example, it is a matter of fashion whether one grows a beard or not. But the type of beard that one would grow—the French cut, the Muslim style or the type sported by the Rajputs—is a matter of style. Similarly, smoking cigarettes may be a matter of fashion but there can be many styles in this fashion. The well known Indian film personalities Dev Anand and Ashok Kumar are both seen addicted to cigarette smoking but the difference in the styles they employ in doing this are well known to their fans. One sees marked differences in the styles of cigarette smoking employed by the older and younger generations. The villain of the Indian screen Pran has his own way of making hell with the cigarettes.

FASHION, FAD AND CRAZE

Two other words are related with fashion. They are fad and craze. Both of these words are related with the mobility and speed of fashion. When fashion becomes extremely fast and spreads almost as fast as a contagious disease it comes to be known as a craze. Fad is the stage between craze and fashion. Fad becomes a craze when the former becomes very mobile and extensive and comprehends a very large field. Once the field increases and the fashion attains some degree of constancy it becomes a fad. According to Kimball Young, fad is related to insignificant things such as clothes, jewellery, etc., and mostly dogmatic people are apt to find interest in it. When the fad becomes a craze it spreads as much as does a contagious disease with the one difference that there is inoculation against it. Almost every individual is seen running after it, and in this too it differs from a contagious disease because people usually run away from it. Objects sell like cheese when they assume the form of craze. If it is an activity that becomes the craze then everybody does it. In this way, fad is more permanent than fashion while craze spreads faster than fad. People who want greater novelty discard a fashion as quickly

as they adopt it.

The main factors that assist the fashion in progressing to the stage of fad are novelty, propaganda, advertisement, concurrence with time and interest of the object, etc. In this way, effective propaganda can be utilised to change fashion into fad and fad into craze. Actually, craze is a form of fad. Fad is of two kinds—of the kind of religious groups or of the craze kind. Fad of the religious kind is of a more permanent nature and people obey it with religious faith. On the other hand, craze spreads at an extremely rapid pace but at the same time it lacks permanence. Skilful traders and producers not only try to make their products acceptable to the fashion-minded but also try to create a fad or craze for them. Many things rapidly assume the form of fad and craze in the fields of art, specific, and folk art. For example, in the near past rock n' roll had become a craze. It is a dance form. Presently, the dance form rapidly assuming the form of craze is the 'twist'. Fashions take a comparatively long time to spread in India and it is only rarely that they succeed in reaching the stage of fad or craze. There are many causes of this reticence. In comparison with their Western counterparts, the Indians are more dogmatic, satisfied, introverted, religious and at the same time poor. The means of transport and communications are not as well developed in our country as they are in the West. The ideals of the Indian women are also different from the ideals of the Western women. In view of all these and some other causes, the mobility of fashion is not as great in India as it is in the Western societies. Nevertheless, this mobility is increasing along with the increase in the influence of Western culture and modern education. And the most important contribution to this mobility can be said to be proceeding from the cinema.

PUBLIC OPINION

Q. 77. What is public opinion? How is it (a) formed, and (b) measured? (Poona 1965)

What is the nature of public opinion? How is it formed? How is it controlled? (Karnatak 1965)

Write a short note on—Public opinion. (Baroda 1959)

Write a note on the nature and importance of public opinion. What methods do psychologists adopt to measure it? (Agra 1960; Baroda 1959)

Explain the nature of public opinion. How is public opinion on a controversial issue formed and crystallized? (Karnatak 1961)

What is public opinion? How is it formed? (Osmania 1962; Gorakhpur 1963)

What is public opinion? Discuss the relative merits of poll and open-end questions in public opinion research. (Madras 1962)

WHAT IS PUBLIC OPINION?

The nature and form of public opinion is not clearly defined by calling it the opinion of the public. It would be beneficial to take into consideration some scientific definitions. Some of the main definitions are the following:

(1) *Kimball Young's opinion*—"Public opinion consists of the opinions held by a public at a certain time," writes Young in his book *Handbook of Social Psychology*.

(2) *Cooley's opinion*—"Public opinion...should be regarded as an organic process and not merely as a state of agreement about some question of the day."

(3) *Akolkar's view*—"Public opinion simply refers to that mass of ideas which people have or express on a given issue," writes V. V. Akolkar in his book *Social Psychology*.

NATURE OF PUBLIC OPINION

From the foregoing definitions of public opinion, it is

evident that in public opinion are assimilated the opinions of individuals concerning various specific problems in addition to their judgements, ideas and notions. Here it is not necessary that every individual should possess identical views and ideas. In fact public opinion represents the opinion of the majority and the views of the powerful groups. There are always some individuals who are opposed to the public opinion but this does not have effect of changing public opinion. It is further not necessary that public opinion should be the opinion of a great many individuals. Actually, as Lowell has indicated, public opinion shows not the preponderance of numerical superiority but the preponderance of influence. Public opinion concerning some object shows that viewpoint which is the most powerful. In McDougall's opinion public opinion is the moral conception of the people. But as is evident in practice, public opinion is concerned not only with moral and ethical considerations but is also addressed to political and even administrative problems. For example, a democratic government is believed to be the representative of public opinion.

CHARACTERISTICS OF PUBLIC OPINION

Ginsberg has prescribed the presence of the following characteristics as essential to an opinion if it is to possess the authority to which public opinion is entitled.

- (1) Public opinion can be only that opinion which is acceptable to all. In order to be generally accepted, it is not sufficient for it to be the opinion of the majority but it should accord with the interests of the group as well.
- (2) Public opinion is not the belief of one individual but it is rather the assimilated and combined opinion of all the members of the group.
- (3) Public opinion is formed by common acceptance by the group.
- (4) For public opinion it is necessary that there should be social and cultural unity among the members of the group.
- (5) In order that public opinion may be formed the members of the group should possess the facility of exchanging ideas and views.

(6) It is indispensable that all members of the group should have the freedom of exchanging views with each other.

(7) Only that view is called public opinion which has the firm belief of the public at its back.

Q. 78. *What is public opinion? How is it formed?*

*(Vikram 1962 ; Poona 1960 ; Gorakhpur 1961 ; Agra 1965
(Banaras 1965)*

What are the conditions necessary for the formation of public opinion?

*(Bombay 1961 ; Vikram 1963 ;
Gorakhpur 1964)*

Please turn to the answer to the preceding question for the nature of public opinion.

PROCESS OF FORMATION OF PUBLIC OPINION

The process which results in the formation of public opinion is a very complex process as public opinion is not formed in an instant but is a continuous process. The opinions of the leaders have an important hand in forming public opinion. The process is set in motion when some people draw the attention of other members of the group to some particular problem and stress its importance. These latter individuals then slowly devote their attention to this problem and put forward their respective opinions concerning it. The conclusion that derives from the comparative analysis of opinions so expressed is public opinion. The administration of government also has its influence in this but it is not inevitable that government officials must have a hand in the public opinion. It is the opinion of some psychologists that the formation of public opinion is the result of the interaction between individuals in the group. On the other hand, it is contended by some others that the basis or root of public opinion is the unbiased or unprejudiced discussion and argument among the people. It is contended by some other individuals that the elements at the root of the formation of public opinion are of an affective or emotional rather than of an intellectual nature. And these elements are based on mob psychology. Some people have also tried to explain public opinion on the basis of the group mind. In fact, the formation of public opinion is based on the instincts of man. It is not formed through

intellectual consideration or on the basis of moral standards. It is further influenced by unconscious desires and complicated and tangled thoughts. It is only because of this that some intelligent leaders change the public opinion with complete facility. In addition to instincts and motivation another element that contributes to the formation of public opinion is imitation. When some individuals see other people holding some particular view on some specific problem they also do the same because they argue to themselves that the opinion must have some element of truth as these people are holding that opinion. In this way, any opinion can become public opinion if it is the opinion of the majority. As has been mentioned earlier, some leaders direct public opinion in the process of its formation but in this directive effort, the greater influence is wielded by the individual who is a specialist on the subject rather than the propagandist. In addition to these elements, the sense of self-respect is also an important constituent of public opinion. Allport has laid great emphasis upon this element. The feelings of self-respect collectively influence the individual and help in the establishment of public opinion. Besides this, common problems and common belief are also important constituents of public opinion. The common beliefs or approach towards the public problems is converted into public opinion.

IMPORTANT FACTORS IN THE FORMATION OF PUBLIC OPINION

Factors playing an important part in the formation of public opinion can be divided into two classes—individual and social.

(A) *Individual factors*—As a general rule it is the social circumstances that influence social processes more than other factors but in the case of public opinion and its formation some individual or personal factors are also of importance, in particular the opinions of influential individuals. These great men become the ideals of the other people and are then imitated and followed by the common men and women.

(B) *Social factors*—The following are the main factors influencing the formation of public opinion :—

(1) *Cross Pressures*—In society the beliefs and assumptions of the individuals are influenced by cross pressures from

different institutions and different directions. Public opinion is formed of these beliefs and assumptions. It is apparent that the process of formation of public opinion is rendered more complex by these cross pressures and it is difficult to say which institution has a greater hand in some or the other particular pressure.

(2) *Economic and Professional Institutions*—Economic and professional institutions are also of some moment in the formation of public opinion. It is because of differences in them that there appear differences between the opinions of the various economic groups and classes. Economic interests have an important hand in the formation of public opinion. It is seen that different classes or groups collectively possess different opinions concerning the same problem because of the different economic and professional interests that are inherent in their particular groups.

(3) *Caste and Religion*—Among the factors that influence public opinion formation are caste and religion. Religion is a social matter and not a private affair as most people are prone to consider it. Even though most states today are secular, religion does influence social life and in particular rural social life. For example, in India public opinion is considerably influenced by religious considerations in connection with most social and political problems. The influence of religion is further strengthened by caste and together they put considerable influence upon public opinion. Hence, caste, too, is an important factor in the formation of public opinion. Although, the caste system is being continuously modified, casteism is increasing in India and is being encouraged because of the vested interests. Both in the political as well as the social spheres one can see difference in the public opinion, the difference being caused by the various caste interests in the consideration of the different problems. It need hardly be pointed out that such conditions are most undesirable for a healthy democracy.

(4) *Effect of Particular Social Phenomena*—The formation of public opinion is further amenable to the influence of some specific social phenomena in addition to the forementioned

factors of a social nature. In this connection, Kimball Young has mentioned the following seven kind of phenomena— (1) Specific economic phenomena, (2) Other specific incidents, (3) Incidents influencing the international situation, (4) Change of the individual's direction of action by specific incidents, (5) Social phenomena related to the intellectual viewpoint, (6) Delusive phenomena related to rationalisation, (7) Phenomena introducing stability. All these phenomena have considerable and hence important influence upon the formation of public opinion.

(5) *Education*—Education plays an important part in the formation of public opinion. Education helps both the formation as well as the modification of public opinion. As a general rule, the urban population is generally more educated than the rural population in a country. Hence, one finds difference in the public opinion of rural area and that of the urban area. Generally speaking, rural public opinion is dogmatic and stigmatized whereas public opinion in the urban areas is progressive.

PROCESS OF PUBLIC OPINION FORMATION IN DEMOCRACY

The process whereby public opinion is formed has been described before. But in a democracy this process possesses a degree of speciality and particularity. Hence, it would be in keeping with the context to study these peculiarities that are found in the process when it acts in a democracy. The process of the formation of public opinion passes through the following stages in a democracy :

- (1) Definition of the problem or subject.
- (2) Introductory or examining thoughts or ideas.
- (3) Practical solution or the presentation of plans.
- (4) Formation of public opinion.

In this way, the first step towards the formation of public opinion in a democracy is that some individuals or a group of individuals draw attention to a particular problem and define it. For example, it was the activity of some social reformers who attracted the attention of the public in India towards problems related to the dowry system, the sati system, widow-remarriage, etc. The problem is examined and studied at the

same time that it is defined, in addition to which notions are advanced for its solution. Individuals who are specialists in that field present their views to the public. The educated people try to clarify the problem by argumentation and discussion, this clarification of the problem being facilitated by the cooperation of the radio, press, newspaper, pamphlets, etc., because different individuals shed light on the problem from their individual viewpoints and thus help to light up all its various aspects. In this way, after the problem has been clarified plans and solutions are put forward for its solution. Simultaneously with the presentation of these plans people put forward their views concerning these suggestions. In this way, after argumentation and discussion when one solution is unanimously or at least generally accepted it slowly becomes the public opinion. In fact, the formation of public opinion is not one of the steps in this process but is rather the result of culmination of the first three steps.

It is time now to take an example of the formation of public opinion in a democracy. In India, some social reformers first drew the attention of the public to the propriety of widow remarriage. Some people supported this notion but it was vigorously contested and opposed by a great number of people. People both in favour of the notion as well as those who were opposed to the reform put forward their views on the subject. People favouring the idea of widow remarriage threw light upon the deplorable state of widows in the society. Everyone was then unanimous on the point that their condition should be improved. In this way, the plight of the widows became clear to all the people although they were not all agreed as to the solution of the problem of widow remarriage. Different solutions and plans were suggested. And slowly, widow remarriage was also legally recognized. Hence, public opinion also turned in its favour even though somewhat hesitantly and slowly. Now-a-days, public opinion can be generally said to be in favour of widow remarriage although even to-day there are great many individuals who look down upon it and oppose it.

Q. 79. *What do you understand by public opinion? Dis-*

cuss the methods utilised for assessing public opinion.

(Agra 1962)

Please turn to the answer to question 77 for the nature of public opinion.

METHODS OF MEASURING PUBLIC OPINION

The main methods by means of which public opinion can be assessed are the following :—

(1) *Historical Qualitative Method*—In this particular method efforts are made to assess the qualitative aspect of public opinion. Besides, it also procures the knowledge of the history of public opinion or the history of the changes that occurred in public opinion. In this method, the changes that take place in the views and beliefs of people within a definite time period are examined. In this process the help of such methods as life history, subject study, visualisation, etc., is solicited. In this the research worker also keeps track of his own experiences as well and also obtains assistance from the data published by newspapers, radio, etc. In addition to public opinion the feelings, motives, inspirations, imaginings, stimuli, etc., also have a hand. In the historical method it is necessary to attend to all these also. Many important facts concerning the public opinion are revealed by the historical method. For example, the historical method shows just how the public opinion concerning anything becomes consecutively custom, dogma or law.

(2) *Gallup Poll Method*—The most famous method of assessing public opinion is the Gallup poll method. Now-a-days, this method is employed to find out the public opinion concerning different problems. For example, the *Daily Mirror*, a newspaper in England, used this method more than once to find out the public opinion concerning capital punishment that prevailed in England. In this method public opinion is examined and assessed with the help of the questionnaire and projection method.

(3) *Polling Method*—In democratic countries the polling method is used to find out the opinions of the public in order to form a government. In the Indian adaptation of this method the public expresses its opinion by marking the name

of the party which has the individual's approval on the ballot paper. The polling method is also utilised to find out public opinion concerning other problems and for this the following three methods are used in a particularly prolific manner—1. by distribution of ballot papers among the people through newspapers, 2. by sending ballot papers by post to selected citizens, 3. through interview. Sometimes these methods are used to know the results of the general elections that are to be held subsequently.

(4) *Interview Method*—In the interview method, as is evident from its name, the research worker personally meets the individuals and interviews them and finds out public opinion by asking questions of them. Its one great advantage lies in the fact that the information thus gleaned is accurate and hence fairly valid. But its greatest disadvantage lies in the fact that its implementation on a large scale requires enormous amounts of both time and money. If it is to be successful, the interview should be unprejudiced or unbiased because otherwise it cannot yield correct information.

(5) *Questionnaire Method*—In the questionnaire method some questions are selected that deal with all the important aspects of the problem and are put to the subjects being examined. The questions should be short and precise and should be answered with equal brevity. This particular method has the advantage that many things about which the individual is reticent in the presence of the interviewer can be put in the questionnaire.

(6) *Mass Observation Method*—As is evident from the name, observations of an entire group are made and efforts are also made to make generalizations. In this method the danger of prejudice is always present and hence this particular method does not possess much in the way of scientificity.

(7) *Letters to Public Officials*—It is not unusual for people to send letters to the editors of newspapers or to senior public officials containing their views on various problems, and evidently letters of this nature can be indicative of the public opinion.

(8) *Quasi-Experimental Method*—It is not possible to

make any experiment upon public opinion because it is generally open to far too many influences, only a very few of which are controllable. And an experiment under these indefinite conditions would be more or less useless. For this reason the quasi-experimental method is used to assess public opinion. In this method the people are given some controlled stimuli and their views are obtained. Peterson and Thurstone used this method to find out the opinion of the public concerning the social attitudes of children and towards the cinema. Using this method Meier and Annis discovered that in the people the more active values are the affective ones rather than the rational values.

Q. 80. *Describe the means of the formation of public opinion.*

MEANS OF THE FORMATION OF PUBLIC OPINION

The means that are essential to the formation of public opinion have particular importance for a democratic society since here before any change can be introduced in any particular direction it is necessary to create public opinion in its favour as a preliminary step to the modification. The major means to the formation of public opinion are the following :

(1) *Newspapers*—The most popular means to the formation of public opinion is the newspaper. Through the medium of the newspaper the government and the leaders transmit their views to the general public. In order that the opportunity supplied by the papers should be fully utilized it is necessary for the published news to be valid and true. The different newspapers consider the same problem from different points of view. The collective result of this is that all the various notions are put before the public and all the different aspects of the problems are examined. The newspapers can both guide public opinion as well as mislead it. Hence impartial newspapers ought to be encouraged and the newspapers that represent different vested interests should be kept under close check.

(2) *Radio*—The second important means for the formation of public opinion is the radio. It is a psychological fact that that which is heard is more effective than that which is

read. Hence, the radio is more effective than the newspaper. Many scientific studies of propaganda through the radio have been made in connection with psychological effect upon the public.

(3) *Television*—In the present age, along with the radio, the television has also become an important tool for the formation of public opinion. It has the advantage of visual stimulation over and above the radio's auditory stimulation. Apparently, it will be more effective. It is a continuously increasing implement in most countries and it is regrettable that it has not been developed in India.

(4) *Cinema*—The cinema also has an important role in public opinion formation. Through the medium of the cinema the ideas, ideals, values, etc., are modified in practically every field of human effort, such as the social, political, religious, etc. As for changing the patterns of fashions the cinema has proved the most powerful tool. The main cause behind the effectuality of the cinema is that the shadows cast on the screen appear almost indubitably real and hence it has great effective influence. It is true that it lacks the coverage that is possible in the case of newspaper or radio but as far as the question of motivations is concerned the cinema is far more effective than any other means.

The forementioned tools of the formation of public opinion allow both of proper as well as improper use depending upon the intention of the individual who employs them. In a democracy they should be employed for the good of the public. A democracy is a government of the people intended for the good of the people. Hence if any change is to be affected in it, it is necessary first of all to convert public opinion because in a democracy the most important determinant of the propriety or otherwise of governmental actions is the public. Before any change in the public can be effected it is necessary that the public opinion should be assessed and it is only after considerable propaganda concerning the problem has been effected and the problem has been clarified to the public that any effort to convert the public opinion to any new direction can be made.

SOCIAL CONTROL

Q. 81. *Write a short note on social control.*

(Poona 1960)

Explain clearly the meaning of social control. How does family help in social control?

(Punjab 1959, 1957)

MEANING OF SOCIAL CONTROL

Social control is the control of society over the individual. Some of man's tendencies are beneficial to society while others are detrimental to its interest. There can be no question of controlling the beneficial tendencies. Thus social control is exercised by society over the undesirable or harmful tendencies of man. But is social control merely negative? Is controlling some tendencies its sole function? No, social control creates those conditions in which man can be socialised and be prevented from performing antisocial activities. Social control comprehends all those processes, methods, mores, patterns, etc., which render assistance in this work. In this way, the term 'social control' is fairly comprehensive. This is not governmental control. Governmental control is based upon force and is enforced upon the individual externally. Social control is self-control. It keeps on changing in accordance with the changes in society.

According to Gurvitch and Moore, "Social control can be defined as the sum total or rather the whole of cultural patterns, social symbols, collective spiritual meanings, values, ideas and ideals, as well as acts and processes, directly connected with them, whereby inclusive of society, every particular group and every participating individual member overcome tensions and conflicts within themselves through temporary equilibria and take steps for new creative efforts."

This definition of social control is adequately comprehensive. It has taken into account both the negative and positive

aspects of social control and has indicated the means and processes of social control.

TYPES OF SOCIAL CONTROL

(1) *Karl Mannheim's view*—Different sociologists hold differing views upon the types of social control. Karl Mannheim has accepted the following two types of social control :—

(i) *Direct social control*—This is the control exercised upon the individual by the reactions of the people living in proximity. Such control is found existing in the family, neighbourhood, play group, and other primary groups. An individual is deeply influenced by the opinions and views of his parents, colleagues, neighbours and those who work with him. His behaviour is determined or controlled by their criticism, derogation, praise, suggestion or persuasion, etc. This is direct control.

(ii) *Indirect social control*—This is the control exercised upon the individual by factors which are separated from him. Control of the individual by secondary groups is of this type. Its prominent means are traditions, institutions, customs, rationalised behaviour, changes in situations and social mechanism etc. The means of social control are invisible and subtle. In the existing complex society, the influence of the public opinion, law, custom, etc., is conveyed in this way. It is not that there are no individuals behind this control, but these individuals are not seen by the persons affected.

(2) *Kimball Young's view*—Kimball Young has divided social control into two classes from the viewpoint of methodology. In this way, social control has been divided into the following two types :—

(i) *Positive*—Reward has an immense influence upon the activities of an individual. A large part of the population of society desires to be rewarded by the society. And consequently, they constantly endeavour to conform to the traditions, mores, values and ideals accepted by the society. For this, they are rewarded in the form of social recognition, fame, respect, etc.

(ii) *Negative*—Under this are comprehended those types

of social control in which a person is prevented from doing something by threat of punishment. Society, while it encourages the people to indulge in certain types of activity of promising reward, also discourages and prevents people from many activities by fear of punishment, which can be moderate, severe, physical, or verbal or in any other form. Examples of verbal punishment are defamation, criticism, ridicule etc. Example of physical punishment is extradition from caste. Fear of these punishments helps to prevent people from violating the socially accepted customs, traditions, values and ideals, etc.

Other views—In addition to the above mentioned forms of social control two other forms, formal and informal, have also been recognised. The formal types are those which are specifically designed for control, and include government, law, police, army, gaol, penal code, etc. Informal social control includes those methods which develop by themselves according to the needs of society and are mores, traditions, customs, social, ideals, etc. Hayes, has accepted two forms of social control—1. Control by sanction—In this, social control is effected by awarding the obedient and punishing the miscreant; 2. Control by socialization and education.

Q. 82. *What are the various social controls? Distinguish between custom and tradition, and point out their social significance.*

(Bombay 1958)

Comment on Law as a form of social control. (Poona 1965)

Among the important means of social control, Ross has enumerated family, educational system, belief and religion, social suggestion, social ideal, ritual and festival, law and administration besides physical force. Giddings has accepted the importance of belief, social direction or guidance, religion, social ideals, social festivals, art, leadership, intellectual factors, education and propaganda, law and administration and force, as means of social control.

(1) *Customs*—In controlling the behaviour of an individual in society, customs play an important role. They regulate the life of an individual in a way so that he experiences the minimum of pressure. Generally, the people themselves want

to live according to the customs as such a course firstly saves them from the objections and ridicule of the society and secondly they do not have to resort to original thinking on every aspect. By means of the customs they are provided with a clear guidance for every activity. It has correctly been said by Ginsberg that the role played by customs in life is comparable to the role of instincts in living beings. Instincts guide the living being in his struggle for existence. Customs enlighten man in his social life. From his very childhood man forms the habit of obeying them and he follows them without raising any hue or cry. He comes into possession of these customs when they come down to him in the form of his social heritage or inheritance, and it is these very customs which he bequeaths to his successors. Ordinarily, an individual does not dare oppose the customs. Sometimes harmful customs continue to prevail for long periods because most people do not consider them harmful, while those who do consider them harmful lack the courage to oppose them. It is an exceptional individual who transforms customs, withstanding criticism and sometimes even endangering his life, but as time passes the people become reconciled to the novel idea and in this way the customs undergo a change. But they do not suffer a loss in their effect of controlling behaviour due to this possibility of their being changed.

(2) *Public Opinion*—Public opinion is of no mean importance as a means of controlling the behaviour of an individual. History bears evidence to numerous incidents of great men having to make great sacrifices because of public opinion. It was on the word of a washerman of his kingdom that the great king Ram Chandra turned his wife Sita out of his house and sent her into exile. In ancient times, many kings resorted to disguise in order to gauge and judge public opinion concerning them. In the present democratic age, public opinion is supremely powerful. It controls the government. Even the most powerful governments have to resign if they oppose it. The public opinion is formed by propaganda, newspapers, cinema, radio, etc. Before embarking upon improvement of society the wise reformers first create public opinion favour-

able to them. An individual is more concerned with the reaction of people than even with the wrath of God. It is the fear of disgrace in society which causes most people to keep a check upon their behaviour. It is ordinarily very difficult to contradict public opinion. Some enterprising people do succeed in converting the opinion of the public towards themselves but without doing so they cannot remain in conflict with it for long. Public opinion controls the conduct, behaviour, way of living and methods etc., of the individual to a fairly large extent.

(3) *Family*—Family has great importance as an instrument of social control. The first place where an individual is socialised is the family. It is in the family that he learns obedience and respect for the opinion of others. The control of parents upon the child is the control of society upon the individual. The family is a basic or fundamental form of society. It has some laws which every member has to obey. As a general rule, obedience of these rules is enforced lovingly and effort is made to make the individual understand them but sometimes recourse is had to punishment. In the family, a child is taught to behave in a way which conforms to the standard of goodness of the people. A divergence from such behaviour is checked by advising the child of the bad opinion of him which may be formed by other people. In this way, the individual learns to respect public opinion and to be controlled by it. The family ingrains into the child the propriety of behaviour in all trades of life. This brings him under the control of mores and traditions. Infringement of the rules of the family brings punishment in its wake and in this way he learns to accept the pressure of law. The family initiates him into the good and the bad. In this way the communal ideals, values and thoughts exercise their influence and control upon him. In the family the child finds the patterns for behaviour by imitating the behaviour of the other members of the family. In this way, the family educates the individual to accept and obey social control, accustoms him to it and introduces him to the customs. Due to the family the various forms of social control become a part of the indivi-

dual's life and he does not experience any difficulty in adjusting to or living under social control in future. This control of the family over the individual is not restricted to within the family but is exercised even outside its precincts. Consideration for the family honour steers an individual clear of many undesirable activities. He has, at all times and in all circumstances, to keep in mind the honour and respect of the family. In this way, the family has control over an individual not merely in his childhood but from his infancy to his senility. In this way, the family is one of the most important agencies or instruments of social control.

(4) *Education*—According to Ruskin, "Education consists in making people polite what they ought to be." The ideals and patterns of politeness differ from society to society. An individual is trained in these through education. Here the word 'education' does not connote merely literacy but is employed in its most comprehensive sense. It is only in this meaning of the word that the sociologist studies or contemplates it. Education teaches man the use of the various capacities, abilities, intelligence, etc., bestowed upon him by nature. Education gives him the ability to succeed in his struggle for existence. Education is the art of adaptation. For man, adaptation is more social than natural. Hence, education adapts man to society. In this way education is an important means of social control.

Education is in the family, school, playground, club, office, in fact, everywhere. At every place the individual is taught something and socialized. In the family, in school, on the playground, the child learns to obey the rules of the family, use of polite behaviour, to respect the various values, to imitate the various patterns, to respect the opinion and advice of others and to comply with the traditions and mores. Theoretical education, viz. reading and writing, serves to form the intellectual basis for all this and with practical education he learns to put this into practice. The organisation or system of society is disrupted and thrown into confusion when the educational systems contradict or when the activity of education does not function correctly, and social control fails to

function. Hence education is a necessary condition for the proper exercise of social control. In the absence of an appropriate and organised education social control remains merely an arbitrary pressure which cannot continue for long. Without proper education the harmony of the individual and society is not merely difficult but well nigh impossible. Education makes social control normal. It makes social control self-control and the individual does not experience its burden. It is another thing that an educated person cannot easily be persuaded to acquiesce to a wrong or incorrect form of social control.

(5) *Law*—Law is a prominent means of social control. The state enacts laws to control the behaviour of the individuals in the society. Disobedience of these laws and their infringement is punished by the government. In this way the control of law is the control of administrative power which is vested in the government officials. Laws are enforced with the help of the court, the police, and sometimes the armed forces.

According to Ross, "Law is the most specialized and highly furnished engine of social control employed by society." Ross has enumerated two functions of law : (1) to crush completely some of the homicidal activities of individuals, and (2) to persuade the individual both to pay attention to the rights of others and to act cooperatively. In this way, law does not merely protect society or ensure its existence but also contributes to its welfare. The modern state is the welfare state. Hence, in modern states, law enters into all the aspects of life. Law, on the one hand, limits the field of activity of the criminal while on the other it prevents other people from criminal activities by threatening punishment. While it protects the obedient from the disobedience of law it also prevents everyone from becoming an obstacle in the path of another. In this way law controls the conduct of the people of the state and grants everyone the opportunity to progress.

(6) *Communal Codes*—Communal codes include all those laws of the community by means of which the community exercises its control over the individual. Customs, folkways,

mores, morals and rituals, etc., are enumerated under it.

(i) *Customs*—Shakespeare has called custom “a tyrant”, Montaigne “a violent schoolmistress”, and Bacon “the principal magistrate of man’s life”. All these utterings serve to indicate the control potential of custom. Disobedience of custom brings social disgrace. Custom has great utility from the social standpoint. It is a kind of social necessity.

(ii) *Folkways*—Folkways are laws of behaviour in society e.g., people greet each other in England by shaking hands and in India by putting the palms together vertically upward. Folkways develop in the society, unaided, by the law of trial and error. Activity which violates them is not punishable but other people in the society look upon such behaviour as degenerate and ridicule it. The fear of social ridicule acts as a large measure of control on the conduct of an individual.

(ii) *Mores*—Mores are those folkways which are considered essential for the welfare of group. Society exhibits greater sternness in its efforts to win compliance to these folkways. The person who violates mores is turned out of the particular class of society to which he belongs, people do not converse with him and even show a disinclination to marry into his family. An example of a more is the prohibition of cow slaughter in Hindu society.

(iv) *Morals*—Morals are laws concerning concepts of goodness and badness. In civilized societies non-violence, truth, justice, equality etc., are considered morals and conduct violating them is condemned. Behind morals there is the force of the conscience. It is based on the social consciousness of good and bad. These conceptions of good and bad change according to their context. But in every country the current ethical concepts govern the social behaviour of the individuals.

(v) *Rituals*—Rituals are those forms of socially accepted behaviour which are important in times of festivals and religious celebrations. These rituals are to be followed as a matter of duty. Among the Hindus, there are many rituals to be performed at festivals such as Holi, Diwali, etc.

(7) *Religion*—The control of religion is very strong in

the social sphere. Every religion has determined some laws of behaviour the obedience of which is considered compulsory. At the base of these religious laws is the fear of divine displeasure and the sufferings of hell, coupled with a love and respect for some invisible power. The individual feels the pressure of this belief even more than the pressure exerted by the state and the society. In this way religion is a powerful weapon of social control.

(8) *Recreational group*—In the recreational group a person undergoes socialization and learns the methods of behaviour towards other people. Hayes has written that "By supervised play children learn by experience that the civilized life is far superior for all concerned than savagery." Games are based upon laws without following which the game cannot be played. In this way games instil in man the habit of remaining in control and obeying law. Game makes a person pliable and teaches him to obey the orders of the leader and cooperate with other people. As a result the sense of group responsibility is awakened in the participants.

(9) *Art*—Art also controls the behaviour of men. Poetry, folksongs, drawing, sculpture, music, etc., have their effect on man's emotions and sentiments. Art is a pleasant social control. Its influence is universal. Folksongs are important in every society. Music makes human tendencies refined. Community feeling is enhanced by communal singing and dancing.

(10) *Social ideals*—The activities of individuals are affected by the social ideals. Social ideals are subject to change, and are relevant in their own context. But in every country most of the people endeavour to mould their lives according to these social ideals. In modern times, the conduct and behaviour of people of democratic countries has been influenced by democratic ideals of liberty, equality and fraternity, while the conduct of the communist population has been swayed by communist ideals.

(11) *Leadership*—The leaders have always shown the way for the masses to follow. The path followed by great men is the path to be followed by others. In this way leaders in the

religious, social, political and other fields have had great influence upon the lives of people. Mahatama Gandhi and Karl Marx converted the lives of millions of people. And even otherwise, it is the leaders in every society who enforce the social control.

(12) *Fashion*—In the present day, fashion has become an important means of social control. In civilized societies the determinant in the field of thought and conduct, dress, belief, opinions, recreation, jewellery, adornment of the house, way of talking, literature, music, art, in brief, all fields of life, is mainly fashion. With the increase in the means of transport and communication, the influence of fashion spreads over a greater range. Fashion is constantly changing but the people are ever desirous of changing with it.

CROWD BEHAVIOUR

Q. 83. *How does an audience differ from a crowd? Explain the characteristics of crowd behaviour.*

(Benaras 1965)

Briefly, crowd is a temporary, direct and unorganised group of individuals whose curiosity, values and emotions are temporarily identical, and which arises because of common interest or common stimuli. According to Kimball Young, "The audience is a form of institutionalized crowd." In this way, an audience is a crowd formed for a specific period of time, based on some specific laws. Sprott has written, "We have called the audience an institutionalised crowd because in the vast majority of situations, which we should call audiences, there is an accepted pattern of conduct, a formal beginning of a formal end."

DIFFERENCE BETWEEN CROWD AND AUDIENCE

Crowd

1. No predetermined aim.
2. Collects of itself.
3. There is no definite time or place.
4. Behaviour is not certain.
5. People stand shoulder to shoulder and stimulate one another.
6. Members react to the influence of an internal stimulus of the crowd.
7. Members are motivated by emotions and soon

Audience

1. Predetermined aim.
2. Is invited.
3. Time and place are determined.
4. Behaviour takes place by definite modes.
5. Conduct is not stimulated by the presence of members.
6. The stimulating cause is external to the group.
7. People are reflective and keep in mind the pro-

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| become uncontrollable. | priety or otherwise of any conduct. |
| 8. The intellect of all members almost becomes inactive. | 8. Members do not lose their discrimination. |
| 9. Uncontrolled, unorganised and disordered. | 9. Controlled, organised and orderly. |
| 10. No definite pattern of polarisation and interaction. | 10. Definite pattern of polarization and interaction. |
| 11. Attraction point is some incident. | 11. The focal point can be any such thing as intellectual, apparent, inapparent, material, etc. |
| 12. Power increases with number. | 12. Numerical strength does not have so much influence. |

In spite of so many differences, crowd and audience also have many points of similarity. In both cases many people collect near one another at one place. Both have some common focus of attention or interest. There are some emotions in both. It is not necessary that an audience would be organised or that its members should act rationally or that its polarisation should be in only one direction. In a cinema hall it takes next to no time for the audience to conduct itself like a crowd. If some violence were to break out between a few people in a hall an audience can become as dangerous as a crowd, can throw chairs at one another, can tear up the the screen and can set fire to the cinema hall. The audience continues to behave sanely and collectively in a picture house as long as the film continues to run uninterruptedly but if there is any interruption due to whatever cause the resulting conduct leaves nothing to choose between the behaviour of a crowd and of an audience. People make all kinds of noise to register their disapproval. They whistle and generally create pandemonium.

Also see next Qs. Ans.

Q. 84. *State the characteristic features of crowd behaviour and offer an explanation of them.* (Karnatak 1965)

Write a short note on—mental characteristics of crowd.

(Vikram 1963, 1962 ; Bombay 1958)

Describe and illustrate crowd behaviour as influenced by

(a) situation, (b) motivation, and (c) suggestion. (Poona 1965)

Why does the behaviour of a crowd differ from the behaviour of an individual? In an attempt to answer this question many psychologists have put forward various theories as explanations of crowd behaviour. The collective behaviour of crowds has also been explained on the basis of these theories. There are four main theories—the group mind thesis, the thesis of the release of repressed drives, the thesis of social situation and the theory of multiple factors.

(1) *The Group Mind Thesis*—Writing in his book '*Crowd*', Lebon says, "The sentiments and ideas of all the persons in the gathering take one and the same direction and their conscious personality vanishes. A collective mind is formed, doubtless transitory, but presenting very clearly defined characteristics." McDougall and other psychologists beside Lebon have conceived of a group mind in the form of a group consciousness which differs from the individual minds of the members of the crowd.

Modern psychology and sociology find the group mind theory untenable. In the words of Reinhardt, "It is assumed that no sane individual believes that a mob mind exists as a form of transcendent ego separate and apart from nervous tissue." The conception of a group mind or collective intellect apart from the intellects and brains of individuals themselves is completely unfounded. This view is supported neither by logic nor by experience.

(2) *Thesis of the Release of Repressed Drives*—The thesis of the release of repressed drives is an attempt to account for the very wide differences between individual behaviour and the behaviour of the crowd. Freud and other psychologists of the psycho-analytic school have propounded this thesis. According to this view, in a crowd the inhibition or control over man's drives breaks down. In a normal conscious

state an individual keeps control over himself and suppresses anti-social drives and passions. According to psycho-analysis these repressed passions are not destroyed thereby, but are rather transported to the unconscious mind. In the social situation of a crowd, when the unconscious control is not functioning these suppressed or repressed passions become free and gain control over an individual's conduct by deposing temporarily the intellect.

This theory certainly does throw some light on the behaviour of the crowd but it does not prove as to why man's behaviour in a crowd should be governed by repressed drives.

(3) *Theory of social situation*—According to the theory of social situation the behaviour of a crowd is profoundly influenced by the social and cultural situation. The behaviour of a crowd will be moulded by the type of society and its cultural situation. It will concur with it. This theory is inadequate to explain the behaviour of crowd.

(4) *Theory of Multiple Factors*—Actually the behaviour of a crowd is a very complex phenomenon. It cannot be completely and adequately explained by any one factor. Many different factors such as social and cultural situations, repressed drives, absence of the sense of responsibility, etc., are active in it. The behaviour of man in a crowd sometimes appears almost insane because of emotional disturbance.

ESSENTIAL CHARACTERISTICS OF CROWD

The following are the essential characteristics of crowd :

(1) *Transitory Nature*—In the opinion of Kimball Young, Britt, McDougall and other psychologists and sociologists, crowd is a temporary phenomenon. To quote Britt, "The crowd behaviour, then, involves three aspects—(1) Psychological continuity, (2) Polarization of interest and attention, and (3) Transitoriness or temporary character." A crowd collects because of some particular curiosity, interest or other temporary cause, and dissolves as soon as its cause vanishes. If two people start fighting on the road a crowd will collect, and when they stop their struggle the crowd will break up.

(2) *Polarization of interest and attention*—The members of a crowd are similar in their interest and attention. This

attention is focused on any one individual, object or incident, the dissolution of which immediately disperses a crowd. In the words of Lebon, "Not just any group of individuals is crowd, but that there must be something of central importance to the group as a whole." Ross writes, "A crowd itself will not arise unless there is an orientation of attention, expectancy, a narrowing of the field of consciousness that excludes disturbing expressions."

(3) *Unorganised*—A crowd is unorganised because it has no definite leader, objective, laws, location, functions, etc.

(4) *Similarity in thoughts, emotions and actions*—But nevertheless the character of thought, emotions and actions is uniform throughout a crowd.

(5) *Mutual influence*—In a crowd individuals excite the thoughts and actions of their fellow beings and are influenced by them. The capacity of suggestibility sometimes assumes dangerous proportions.

(6) *Sense of mass strength*—In a crowd the self-confidence of individuals increases manifold because they experience a mass strength.

(7) *Gathering of sufficient persons at one place*—One essential characteristic of a crowd is the gathering of sufficient persons at one place.

(8) *Psychological characteristics*—It is the psychological characteristic of a crowd that distinguish and differentiate its behaviour from that of an individual. It is due to them that emotions, rather than thoughts, circulate rapidly through a crowd. They are the main factors in the conduct of the crowd. Following are the main psychological characteristics among them :—

(i) *Lack of the sense of responsibility*—In a crowd due to increased suggestibility, the experience of mass strength, etc., the people do not retain their sense of responsibility and they indulge in many actions of which they would individually be incapable such as arson, bloodshed, rape, etc. In a crowd the criminal is unidentifiable, hence an individual can do anything. Ross writes, "Masked by their anonymity, people feel free to give reign to the expression of their feelings." According to

McDougall, one reason why any crowd is completely lacking in the sense of responsibility is also the absence of the sense of self-respect. Lebon has written, "The sentiment of responsibility which always controls individuals disappears entirely."

(ii) *Low degree of intelligence*—In a crowd the degree of intelligence of the members falls very low. Describing this psychological fact, Ruskin writes, "You can talk a mob into anything.....it thinks by infection for the most part, catching an opinion like cold and there is nothing so little that it will not roar wild about, when the fit is on, nothing so great but it will forget in one hour when the fit is past. The low level of intelligence in a crowd is due to the tendency to imitate suggestibility, the excited state of emotions, lack of reflection, etc.

(iii) *Lack of volition*—Due to the low level of intelligence and the absence of the sense of responsibility as well as that of self-respect besides the influence of emotions, the power of volition is lost.

(iv) *Heightened suggestibility*—In a crowd the susceptibility of persons to suggestion is very much increased. People lose their capacity of reflection, their emotions grow excited and powerful, and they tend to do or say what they are told by another, without thinking about it.

(v) *Heightened emotionality*—In the words of Bernard, "It is usually some strong emotions or curiosity impulse which integrates the crowd." Accordingly, an increase in emotionality is an essential characteristic of crowd.

(vi) *Credulity*—With an increase in the capacity of suggestibility and emotionality, the credulity of a crowd also increases. According to Ross, "Rational analysis and test are out of question. The faculties we doubt with, are asleep." A crowd tends to believe any rumour easily.

(vii) *Unconscious impulses*—According to Freud and other psychoanalysts, the conduct of the crowd is governed by the unconscious impulses of persons. In a crowd, due to the absence of inhibitions the repressed tendencies are excited and persons behave like insane beings.

(viii) *Instability of emotions and ideas*—The emotions and ideas of a crowd change rapidly. There can be no predicting what it is liable to do at any moment. Ross writes, "Its hero one moment may be its victim the next."

(ix) *Inter-stimulation*—In a crowd, people excite each other. Every thought and excitement moves through the crowd like a contagious disease, Fear, anger, sorrow, delight, etc., circulate very rapidly in a crowd because of the increased suggestibility of its members.

(x) *Influence of the leader*—The crowd is largely influenced by its leader. He can make the crowd laugh, cry, excited and can even induce it to commit arson and murder. A skilful leader can make a crowd whatever he desires. An oration by Tipu Sultan was sufficient to turn the guns of the army which was pursuing him on the enemy. In the drama '*Julius Caesar*', a speech by Anthony made a crowd thirst for the blood of Brutus who had been its object of worship a minute before.

(xi) *Social facilitation*—According to Ogburn and Kimball Young, "Social facilitation may be defined as the enhancement to one's response by the presence or activity of other person." The same process is called 'Crowd Stimuli', by N. E. Miller and John Dollard.

(xii) *Immorality of the crowd*—A crowd loses its capacity to discriminate between moral and immoral or good and bad and it stoops to the most degenerate actions when in the grip of powerful emotions or when spurred on by the leader. In 1947 in India during communal riots crowds did things that cannot easily be credited. Blinded by the sense of power the crowd loses sight of all social taboos. Bernard writes correctly, "They approximate most closely to the packs and herds of the lower animals." The immorality of a crowd depends on its leader. As Ginsberg has remarked correctly, "Crowds are in themselves neither good nor evil but they may be either the one or other on occasions according to the stimulus."

It is evident from the foregoing psychological analysis of the behaviour of crowd that man's behaviour in a crowd is driven or governed by instincts, sentiments and emotions.

In it the person's suggestibility, sentimentality, emotionality are heightened and intensified, and his unconscious impulses are given free reign. In a crowd, under the influence of various factors such as social facilitation, influence of leader, low level of intelligence and lack of volition an individual indulges in activities of which he is otherwise incapable. Quoting McDougall, to be brief, "A crowd is excessively emotional, impulsive, fickle, inconsistent, irresolute and extreme in action, displaying the coarse emotions and the less refined sentiments, extremely suggestible, careless in deliberation, hasty in judgment, incapable of any but the simpler and imperfect forms of reasoning, easily swayed and led, lacking in self-consciousness, devoid of self-respect and a sense of responsibility, and apt to be carried away by the consciousness of its force, so that it tends to reproduce all the manifestations...of any irresponsible and absolute power. Hence its behaviour is like that of any unruly child or untutored passionate savage in a strange situation.....and in the worst cases it is like that of a wild beast."

Q. 85. *What is the difference between a Crowd and the Public? What are the chief features of a crowd?*

(Agra 1965, 1963; Gorakhpur 1962)

What is the difference between Crowd and Public? What can you say about the nature of public?

(Agra 1964)

WHAT IS PUBLIC?

Public opinion is a term that means the opinion of the public. Hence, before the full implication of the term can be understood, it is necessary that the terms public and opinion should also be understood. In common parlance and in casual conversation, the term 'public' stands misused, being employed to denote community, crowd, nation and in extreme cases even as substitution for the royal 'we'. But a scientific analysis necessitates its distinction from these other terms and its proper definitions, so as to obviate the possibilities of its being misconstrued. Similar to the crowd, it, too, is a particular kind of a psychological group. Defining public, Kimball Young has written, "...a non-contiguous and transitory mass of individuals with a common or general interest."

It is evident from this definition that it is not necessary for members of this group to collect together at one place. Physical proximity is not of the essence. The interaction between them, too, is not of direct or perceptible kind. They are scattered over a large area and their group is of a transitory and flimsy kind. But they are knitted or related together by a common interest. This common interest can be political, economic, artistic, moral, or related to any other field. This difference in interests and values helps to distinguish between a political public, and economic-minded public, a public connected with artistic purpose and a public imbued with morality. A large morass of humanity is involved in a public consequent upon which the power of the public is rather large.

CHARACTERISTICS OF PUBLIC

The following characteristics of the public will serve to clarify its nature :

(1) *Public is a non-contiguous and transitory mass of individuals*—As has been stated earlier, it is not necessary for the individuals to collect at a definite place and to assume an organised form in order to comprise public. In the words of Kimball Young, "The public is not held together by face to face or shoulder to shoulder contacts, a number of people scattered in space react to a common stimulus, which is provided by indirect and mechanical means of communication."

(2) *Public is a transitory mass*—This fact, too, has been mentioned before, viz., that the public as a group is not permanent. Yet this should not create the impression, eminently mistaken, that it is as transitory as a crowd. In fact, the permanence of the common interest is responsible for its coming into existence. Public loses its identity the moment the subject or object of interest loses its existence.

(3) *Public is related to a particular problem*—In this manner, then, public is concerned with some particular problem that is of common interest, be it social, political, economic or of any other sphere.

(4) *Public ends when the problem no longer remains*—As

has been pointed out earlier also, it is the concern over a common problem that constitutes the binding force between the members of the public. Once the necessity for this problem vanishes, the public also loses its existence.

(5) *It is not necessary for the public to congregate at one place*—In this way, the members of the public, instead of being collected together at a common place, are widely scattered.

(6) *An individual can be member of many publics simultaneously*—If an individual has wide interests, he can be the member of various such publics as are concerned with political, economic, social or other problems without prejudicing his membership of any one of them.

(7) *Interstimulation among members of public is not essential*—As has been pointed out at an earlier juncture, the exchange of ideas among the members of the public takes place through the medium of mechanical means. Hence no interstimulation is necessitated.

(8) *Members of the public have a feeling of Inness*—The public has the force of manpower and it is also respected. Hence the members' possessing the feeling of inness is only a natural consequence.

(9) *It is difficult to oppose the opinion of the public*—It is this force or power of the public that makes it difficult to oppose the opinion of the public. Ginsberg, in his book, *The Psychology of Society*, has written, "The public is in modern societies enormously large and complex and its prestige is correspondingly greater than that of a mere crowd. Very few individuals can resist an opinion which is widely accepted and diffused and which comes with authority of a vast public."

DIFFERENCE BETWEEN PUBLIC AND CROWD

The nature of public can be understood even better if it is studied in contrast with crowd to which it evidently bears some resemblance but from which it differs considerably. Roughly speaking, the points of distinction between public and crowd are the following :—

(1) The very constitution of a crowd necessitates the

presence of its members in one particular area whereas no such physical proximity is essential when the members comprise a public and not a crowd.

(2) In this way, the absence of physical contiguity renders possible the formation of the public even when the means of communication between members are completely mechanical. On the other hand, the contact and the communication between the members of a crowd is face to face and as near as possible contact.

(3) Physical contiguity also results in heightened suggestibility among the members of a crowd. Its absence has the result of much lower level of suggestibility among the members of the public because they lack this physical proximity.

(4) In this way, crowd gives the impression of being collected and compact while the public is obviously scattered.

(5) Excessive suggestibility leads to excitement in the crowd with the result that a condition of pandemonium exists. The members of the public have a better claim to decorous behaviour because no such excitation and hubbub exists among them as they are widely scattered.

(6) In a crowd the media of mutual exchange are direct and present on the spot. Its unity arises from its being limited to a particular spatial context while the unity of the public increases through such media as the newspapers, radio, press and propaganda. Even its existence is known only through this media.

(7) A public is relatively constant or permanent whereas a crowd is more fickle.

(8) In a crowd, relations are established through direct stimulation and excitation whereas in a public the basis of these relations is more indirect stimulation.

(9) In a crowd, the behaviour of members is excited and irrational. The conduct of the members of a public, on the other hand shows no sign of any such excitation or irrationality, other than that which can normally be attributed to human beings. The lack of such excitement is another reason for its greater reasonableness.

(10) Whatever its size, the crowd can almost never exceed the extension of a public.

(11) An individual member of a crowd can be a member of only one crowd at any given period of time but there is no such restriction on the member of a public since his physical presence within the public is not required.

(12) The members of the crowd are imbued with a sense of excitement and an experience of power but the sense of respect or honour is not as pronounced as among the members of a public.

(13) In addition to the sense of respect, the members of a public also evince a mental unity. The members of a crowd exhibit physical contiguity rather than mental unity or identity.

(14) The members of the crowd express an emotional excitement. The behaviour of the members of a public shows a greater degree of rationality and balance.

(15) The effect of a crowd is as temporary as its existence. Comparatively, the influence wielded by a public is permanent. The crowd disperses and collects with equal facility because its very existence is the result of some accidental occurrence. On the other hand, the public takes greater time both in its formation and disintegration. It disintegrates whereas the crowd disperses. Its formation is based on common interests and not on chance occurrences.

(16) The various kinds of crowd have a definite and specific and clear physical form but the public has no such definite physical form for its members are scattered over a large area.

(17) The members of a public evince a mental identity. The members of a crowd are characterised by a physical unity in addition to mental identity.

SIMILARITIES BETWEEN CROWD AND PUBLIC

The foregoing account should not convey the impression that there is no similarity between crowd and public. As Ginsberg has written, "Though therefore the mentality of the public is at any rate in normal times, more rational and less explosive, it does have many elements in common with that of crowd in the narrower sense of the term. For example,

during any revolution or crisis, any individual witnessing a congregation would be hard put to it to distinguish between crowd and say definitely which is such. Both are psychological groups. And both groups take their existence from the identity of interests and objectives of their members, aiming at the achievement of some common objectives.

THE GROUP MIND

Q. 86. Write a short note on Group Mind.

(Karnatak 1965)

Examine critically the Group Mind theory of crowd behaviour.

(Agra 1960, 1958)

Critically examine the theory of Group Mind.

(Bombay 1958)

The collective mind is not an entity but a working concept.

(Poona 1960)

Write a short note on Durkheim's theory of the social mind.

(Agra 1957, 1956)

Examine McDougall's theory of Group Mind. (Poona 1961)

Discuss the transformation in the behaviour of the individual in a crowd. Does the phenomenon necessarily suggest the concept of group mind?

(Madras 1962)

Give a brief description of crowd behaviour. Is the concept of Group mind necessary to explain crowd behaviour? Discuss.

(Karnatak 1965)

CHANGE IN THE INDIVIDUAL'S BEHAVIOUR IN THE GROUP

It is a matter of common experience that when we participate in a crowd our behaviour undergoes some modification. And it is often difficult to reconcile the behaviour of an individual in a crowd with his behaviour in his individual capacity. It seems as if they are two different individuals seen on two distinct occasions. The behaviour of an individual undergoes a profound change when he assumes the identity of a member of some crowd. It appears as if he is an altogether different person, or as if his mind has been changed. And in order to explain this phenomenon of change in an individual's behaviour when he becomes a part of a crowd some people have imagined a 'group mind'. According to this conception, the group has a mind of its own apart from the mind of the in-

during any revolution or crisis, any individual witnessing a congregation would be hard put to it to distinguish between crowd and say definitely which is such. Both are psychological groups. And both groups take their existence from the identity of interests and objectives of their members, aiming at the achievement of some common objectives.

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(Agra 1960, 1958)

Critically examine the theory of Group Mind.

(Bombay 1958)

The collective mind is not an entity but a working concept. Dissuss.

(Poona 1960)

Write a short note on Durkheim's theory of the social mind.

(Agra 1957, 1956)

Examine McDougall's theory of Group Mind. (Poona 1961)

Discuss the transformation in the behaviour of the individual in a crowd. Does the phenomenon necessarily suggest the concept of group mind?

(Madras 1962)

Give a brief description of crowd behaviour. Is the concept of Group mind necessary to explain crowd behaviour? Discuss.

(Karnatak 1965)

CHANGE IN THE INDIVIDUAL'S BEHAVIOUR IN THE GROUP

It is a matter of common experience that when we participate in a crowd our behaviour undergoes some modification. And it is often difficult to reconcile the behaviour of an individual in a crowd with his behaviour in his individual capacity. It seems as if they are two different individuals seen on two distinct occasions. The behaviour of an individual undergoes a profound change when he assumes the identity of a member of some crowd. It appears as if he is an altogether different person, or as if his mind has been changed. And in order to explain this phenomenon of change in an individual's behaviour when he becomes a part of a crowd some people have imagined a 'group mind'. According to this conception, the group has a mind of its own apart from the mind of the in-

dividual, or, putting it differently, it can be said that the minds of the various individuals combine to form a new mind and when this mind directs the conduct of the crowd the behaviour of the individual is modified. In this way, then, the group mind has been imagined to explain the obvious change that occurs in an individual's conduct when he is in a group.

THEORIES OF THE GROUP MIND

In order to discover the extent of veracity that this concept harbours it is eminently necessary to consider all the various theories of the group mind. Of all the theories of the group mind those that deserve mention are the following :

LEBON'S THEORY

WHAT IS THE GROUP MIND ?

The first to put forward the concept of the group mind was Lebon, as has been mentioned earlier. In his book, *Crowd*, Lebon has written, "The sentiments and ideas of all the persons in the gathering take one and same direction and their conscious personality vanishes. A collective mind is formed, doubtless transitory but presenting very clearly defined characteristics." In this way, according to Lebon, the different individuals of a group in a gathering do not think individually but think, experience and act through the group mind. In their individual capacities the life, vocations, character, intellect, thoughts, etc., of these individuals exhibit adequate differences and for this reason they differ from each other individually. But in a gathering every individual is transformed, as if his own mind becomes a part of the collective mind. It begins to experience and function after the manner of others. In this way we find some thoughts, some ideas and feelings in a crowd that we do not find in its members in their individual capacities. This collective experience is temporarily formed with a collection of some individuals. In just the way that the various parts of the body act collectively does the mind of the individual act collectively, and in this it differs from the individual mind when it is acting within the group mind. Lebon has accepted that there apparently is a difference between the mind of a human individual and the

mind as a part of the group. In the group he conducts himself in a manner in which he would find it impossible to emulate in his individual capacity. Take an example of this. In the communal rioting that took place in Delhi men behaved most inhumanly towards men. The different human groups thirsted for human blood after the manner of animals and the individuals who would normally have found it difficult even to stand the sight of blood committed murder most cruelly. How did all this happen? According to Lebon, its answer is the group mind.

Lebon contends that in a crowd the collective unconscious is awakened due to which there is marked similarity between the individual's behaviour and the conduct of the other members of the crowd even though his actions differ from what they are otherwise. In a gathering the individual manifests some new qualities. Lebon has attributed this peculiarity to three causes, the following :—

(1) *Sentiment of Invincible Power*—In a group the individual feels possessed of invincible power and hence he tries to completely satisfy the instinctive passions in him.

(2) *Contagion*—There is a very great amount of pugnacity in a crowd and hence the plans that are evolved and the related thoughts spread from one to another just as a contagious disease spreads. Members take on the appearance of hypnotised individuals. Their reason sleeps and because of this they are controlled by passions and they indulge in all kinds of indiscretions.

(3) *Suggestion*—The crowd is easily led. The main cause of the forementioned contagion is suggestion.

CRITICISM OF LEBON'S THEORY

Psychologists have criticised Lebon's concept of the collective mind. According to modern psychology the concept of any collective or group mind existing distinct from the intellect and mind of the individuals is completely unfounded. The main objections to Lebon's concept are the following :

(1) What is the basis for the mutual bond between members of the group? Lebon has believed that the members of the group are bound to each other by a psychological mutual

bond but he has not shown what this power is that ties the members of the group together.

(2) *Confusion between contagion and suggestion*—Lebon has mentioned both contagion and suggestibility in the theory of the group mind but there appears to be no distinct difference between the two as far as is evident from his account of it.

(3) *Who hypnotises the members of the crowd?*—Lebon has postulated that in a crowd the behaviour of the individuals resembles that of a hypnotised individual but he has not pointed out as to who exercises this hypnotic power.

(4) *Lebon has not described the peaceful crowds*—Lebon has tried to show that a crowd is invariably cruel and murderous. According to him, in a crowd, "The sentiment of responsibility which always controls individuals disappears entirely." At another place Lebon writes, "Moreover, by the mere fact that he forms part of one organised group, a man descends several ladders of civilization. Isolated, he may be a cultivated individual, in a crowd, he is a barbarian that is, a creature acting by instincts. He possesses the spontaneity, the violence, the ferocity and also the enthusiasm and heroism of primitive beings." Reading Lebon's account it appears as if the crowd is invariably cruel but in actual fact this is not always the case. It is of course true that the crowd stimulated by passions and feelings can be good also and the crowd can indulge in moral activity. Lebon has made practically no mention of the fact that crowds are sometimes peaceful also.

It is evident from the foregoing description that Lebon's theory of the collective mind is not satisfactory from any aspect. Indicating the modern approach to this problem, J. Reinhardt has written, "It is assumed that no sane individual believes that a mob mind exists as a form of transcendent ego separate and apart from nervous tissue."

THEORY OF ASPINAS

CONCEPTION OF GROUP MIND ON A BIOLOGICAL BASIS

Espinas was a famous French philosopher and writer. He was an authority on biology, consequently his theory of the

group mind at times reflects biological concepts and is imbued with them. It is stated in biology that life originates in unicellular protoplasmic existences which are of microscopic size. One sees continuous development in the living beings which are multicellular. The more developed beings are multicellular organisms and as they progress the multiplication of cells continues and assumes a continuously increasing heterogeneity of organism. And as the number of cells increases, the functions of the organism, in a cell, also increase. In the unicellular being, the one single cell performs all the functions of life whereas in a developed being different functions are performed by different cells or conglomerations of cells. In this way, with development in the biological world, the division of labour among the cells also increases. Living beings on this level of development are called compound animals by Espinas. And it is on the basis of these compound animals that he has conceived of a group or collective consciousness in human society.

CRITICISM OF ESPINAS' THEORY

Espinas' theory of the social consciousness has been criticised just as the other theories of the group mind have been criticised. The main arguments against it are the following :

(1) *Absence of distinction between mental process and mental content*—Mental content implies the material present in the mind which exists at the instant when there is knowledge of some object. For example, one often comes across a large crowd most of the members of which can be seen denouncing one individual who is listening to this harangue. Here the mental content of all these members of the crowd is identical. In other words, they denounce a particular individual and declare him to be deserving of punishment. But from this it can be deduced that they have come to regard that individual as guilty as the result of the same or identical mental process? At least, would such a deduction be at all legitimate? The conclusion that the individual is guilty is a judgement individually and separately reached by each member of the crowd. Hence, here the mental content is the same, but, in spite of

this, the mental process is not. Espinas has failed to effect this distinction between mental process and mental content. He talks of the mixture of mental process but he does not explain how the mixture of the mental processes of different individuals is achieved.

(2) *The concept of social consciousness is not logical*—Espinas has not given any logical ground for the theory of social consciousness. According to him, there is a sort of self-consciousness in every society and it is because of this existence that when its culture is attacked from the outside it raises a voice against it. But the actual fact is that in such a condition it is the individual member of the society and not society that is prone to raise his voice against such action and the basis of this outcry is not the self-consciousness of society but rather the consciousness of the individuals themselves. It is a matter of common experience that all individuals in a society do not view the same ills of a society in an identical manner and hence their comprehension of these social problems is not identical because the personal thinking, mind and consciousness of every person is not the same. It need hardly be pointed out that if there were any such entity as the consciousness of society it would logically follow from such postulation that all the members of society should have naturally been aware of the problems of their society. In actual fact, the social consciousness also exists in the members of society. The concept of a social consciousness apart from the consciousness of members does not appear to be very precise.

(3) *Two different forms of the individual's consciousness*—Espinas has seen the individual's consciousness in two forms. In one case he looks upon it as personal or individual consciousness but then at some points he seems to consider it as a part of the social or collective consciousness. The difficulty here is to decide whether the consciousness of the individual is one of these two or both and if it is both then how is it so?

(4) *Meaning of consciousness is not clear*—Espinas has used the word consciousness but he has not fully elucidated its meaning. It is because of this failure that it is difficult to

understand the idea of the mixture of consciousnesses. It is not clear whether the combination of consciousnesses is the combination of conscious mental processes or the mixture of their results.

TROTTER'S THEORY

GREGARIOUSNESS

Many of the sociologists and psychologists believe the existence of a tendency of gregariousness in man due to which man wants to live in a group of other human beings and dislikes to live in loneliness away from the group. Most animals live in hordes. Trotter tries to explain all human activities on the basis of this gregariousness. According to Trotter, man's gregariousness activates his mental system as a result of which he accepts the command of the group without any argument and acts according to the command given. In Trotter's opinion, man's internal conscience is the result of this herd instinct. The activities that the group considers bad are not sanctioned by the conscience and the individual is persuaded not to indulge in them while on the other hand every individual wants to perform those activities that are likely to win the admiration of the group for him. It is because of this herd instinct that the individual finds it difficult to contradict and oppose society. He is constantly avoiding all actions that are likely to precipitate him into an unenviable position. According to Trotter, man's social behaviour is caused by his herd instinct.

CRITICISM

The following objections have been levelled at Trotter's theory :

(1) *Indifference to the leader's importance*—The leader is an important entity in a group and any discussion on collective behaviour should contain some mention of the leader's role in it but it has been Trotter's plight that in his theory he has not done so.

(2) *Lack of clarity in explaining gregariousness*—Trotter has not been clear and lucid in his account of the herd instinct. According to him, the herd instinct is in reality composed of

many other tendencies but he has not pointed out the tendency composing the herd instinct which is active in a crowd.

(3) *Crying of child is caused not only by gregariousness*—Explaining the importance of gregariousness, Trotter has written that when left alone the child cries because his herd instinct is injured. But this is not borne out by facts because it often happens that the child does not cease his bawling when someone comes near him and sometimes even starts crying louder.

(4) *Why is the group opposed?*—Trotter's theory can be utilised in explaining why an individual tries to conform to society. What it fails to explain is why is it that sometimes the individual opposes the commands and orders of the group and even when he does not oppose them he vociferates because he dislikes many of the obligations foisted upon him by society. Why does this happen? Trotter's theory does not include any explanation of these facts.

(5) *Change in the form of instinct*—The greatest exponent of the theory of instincts, William McDougall, has held that the instincts of human beings are constantly changing and sometimes they are converted beyond recognition. And, besides, many scholars have criticised the very basic theory of instincts. Hence, it is evident that human conduct cannot be explained on the basis of any instinct. The gregarious instinct does not explain collective behaviour.

DURKHEIM'S THEORY

COLLECTIVE CONSCIOUSNESS

Durkheim, like Espinas, has explained group mind in the form of collective consciousness. According to him, mind is another name for the flow of consciousness. This consciousness develops without cessation. First of all in this development come the sensations. When the stimulation reaches the mind through the sense organs the cells of the mind are set in motion and because of a process the stimulations combine to form the sensations. When many sensations combine in the mind they give rise to images there. These images combine to form thought. Till this stage the functioning of the mental

organisation is individual but after this, there is an exchange of ideas and thoughts through language, speech, suggestions etc. A social consciousness is generated by this mutual exchange of ideas and notions but this social consciousness is not a mere collection of the consciousness of various individuals. Just as in a chemical compound there are many constituent elements that go to the formation of the compound but the qualities of it do not concur with the qualities of any one of its constituents, so the consciousness of many individuals combine to form the social consciousness. But on analysis this collective consciousness is not found containing the qualities of the consciousness of the individuals.

CHARACTERISTICS OF COLLECTIVE CONSCIOUSNESS

In order to clarify his theory, Durkheim has mentioned the following characteristics of collective consciousness :—

- (1) Collective consciousness differs from individual consciousness.
- (2) Collective consciousness is superior to individual consciousness.
- (3) Collective consciousness is more comprehensive than the individual consciousness.

In this way, according to Durkheim, the process of cogitation in the individual and the society is clearly different. In a gathering, the thoughts and the activities of the individual undergo a change and become entirely different from what they are when he is alone and in his individual capacity. While some people advocate the superiority of the individual consciousness over the social consciousness Durkheim considers the group mind to be superior to the individual mind because as a result of the exchange of views that takes place between the individuals it becomes more comprehensive and extensive and hence more perfect. It is then devoid of many individual shortcomings that beset the individual's intellect. It is further contended by Durkheim that the credit for many of the forms of individual thinking goes to the group mind. For example, the classification of experiences into such categories as time-space, cause-effect, etc., is an endowment from the group mind to the individual minds. And because the group mind is composed

of many individual minds it is more comprehensive than the individual consciousness.

CRITICISM

Many objections have been levelled at Durkheim's theory but the main ones among them are the following :—

(1) *How can the mental processes of individuals be identical?*—Durkheim has written that social consciousness arises when the consciousnesses of various individuals are identified. What is not very clear here is that whether this social consciousness is mental content or mental process. Nevertheless, Durkheim considers them to be mental processes. The difficulty in this is that it is not possible for the mental processes of individuals to become identical. Then how can they combine to form the collective consciousness?

(2) *Where is the collective consciousness?*—As it is, the entire conception of collective consciousness is not satisfactory. But even if one indulges in it and takes it to be true the question arises where does it exist? If it exists within the individual then the individual has two consciousnesses, his own individual consciousness and the collective consciousness, but such a contention is not borne out by facts. On the other hand, if it is not in the individual then where is it? It is difficult to answer this question.

(3) *Difference between the combination of cells and of individuals*—In trying to explain the origin of the social consciousness, Durkheim has tried to resort to the arising of sensation as a result of the mutual synthesis of cells. Here he forgets that there is a vast difference between the position of cells within the body and that of persons within society. Hence, this simile does not fit in this case.

(4) *Collective consciousness is not superior to individual consciousness*—It is a common fact that the behaviour of the individual is far more rational and controlled than the behaviour of a group or a crowd. Then how can it be asserted that the collective consciousness is superior to the individual consciousness? In truth, it is the individual consciousness which should be said to be superior to the collective consciousness and it is this view to which most psychologists

subscribe.

(5) *Change in the individual's behaviour does not prove the existence of a collective consciousness*—In proving the existence of a collective consciousness, Durkheim adduced the evidence that in a group the conduct of the individual undergoes change and, losing his individual peculiarities, he commences to think and act in a collective manner. But this change in the individual's conduct can be the resultant only of direction and imitation. This does not prove the existence of the collective consciousness that imbues him with a different thought process.

(6) *Group is not the basis of different categories*—Durkheim has postulated that time, space and other categories of thought have been given to the individual by the collective consciousness. The category of time is created by the traditions of social life because to these traditions are attached the concepts of past, present and future. In much the same way, the category of space arises out of space recognised by society. Similarly, the thought of energy entertained by society is the basis of the concept of cause and effect. But in fact, this contention of Durkheim's is proved incorrect. As has been pointed out by the German philosopher Kant, the various categories are part of the mental structure of the human mind. The structure of the human mind is such that it knows its experiences only after placing them and classifying them into these different categories. There can be no knowledge without this classification. This classification is a logical step in the cognitive process.

MCDUGALL'S THEORY OF GROUP MIND

GROUP MIND

McDougall has disallowed the theories of collective consciousness propounded by Espinas and Durkheim. Instead, he accepts the theory of the group mind. In his concept the group mind is the organised system of mental and teleological or purposive powers. According to McDougall, the group is itself the only organised system of powers that possesses a life of its own. Its parts are those that have the power to modify

all individuals. It has the power to maintain its organisation which is slowly and continuously changed. In this way, according to McDougall, every group has a mind of its own and in this mind is its tradition, culture, and civilization. And it is by virtue of these that the life of all the people in group is facilitated and directed. This group mind is not a mere collection of the minds of all the individual members of the group. It has an existence even apart from the minds of the individuals and has some characteristics that have the power of influencing the minds of the individuals. It is because of this that the manner of acting and thinking of the individual changes when he acts as a part of the group.

ORGANISED AND UNORGANISED GROUP

McDougall has accepted that the level of intelligence of the group is low. It is as a consequence of this that the individual is seen acting irrationally and irresponsibly in a crowd. But McDougall makes a distinction between the organised and unorganised group. The thinking and the activity of the organised group is superior to that of the unorganised group or crowd. McDougall has described both the organised and the unorganised group in some detail.

ELEMENTS OF THE ORGANISED GROUP

McDougall believes that the following five elements are necessary for any group for it to be called organised :

(1) *Inseparability*—The organised group should possess the characteristic of inseparability. This characteristic can be maintained either if the members of the group remain one or if the outgoing members are replaced by new members who are enrolled.

(2) *Consciousness of the objective, functioning and structure of the group*—In an organised group, the individual members should be aware of the objectives, functioning and structure of the group. This has the result of maintaining an effective relationship in them for the group.

(3) *Competition with other groups*—Competition with other groups serves to maintain the characteristic of organisation within the members of the organised group.

(4) *Habits, customs and traditions of the group*—In order

that it may be organised, the group should have habits, customs and traditions of its own so that the members should become aware of their duties.

(5) *Definite size*—The organised group should have a definite size.

CRITICISM

McDougall's view has been criticised on the following grounds:

(1) *Description of origin of group mind is not satisfactory*—In explaining the concept of group mind, McDougall has pointed towards the culture, tradition, civilization, etc., of each group due to which the conduct of the members of the group differs, that is, from group to group, and not from individual to individual. It cannot be denied that one finds different culture, civilization, tradition, etc., in different groups but this does not prove the existence of any group mind apart from the minds of the individuals. Because, this, in fact, is the field of the mental exertions and efforts of the individuals.

(2) *The nature of society is not of the social mind*—Society is the name given to the web of mutual relationships of individuals. These relationships are mental. It is for this reason that McDougall has conceived of society in the form of a group mind. In contradicting this Ginsberg has remarked correctly that the proper organisation and systematic arrangement of bricks causes the creation of a building. But it cannot be said to be built of merely bricks by virtue of having been made of bricks. Society is undoubtedly a web of mental relationships but it cannot thereby be said to be only a mental relation or a mind.

(3) *The existence of the group mind is not proved by the consciousness and awareness of the objectives and existence of the group*—In order to prove the existence of the group mind McDougall has resorted to pointing out the fact that the members of the group are found to be conscious of the existence of the group and of the objectives of their group. But this consciousness exists in the individuals and the mental activities of the individuals are seen in the awareness of these objectives and not the group mind.

FREUD'S VIEW

Freud has criticised the Group Mind theories of both Lebon and McDougall. According to him, these thinkers explain group behaviour on the basis of signs but they do not elucidate the nature of these signs. Both Lebon and McDougall fail to explain why the members of a group become bound to each other and why they proceed to act in a manner that they would not otherwise act? Freud himself attempted to find a satisfactory answer to this question. In his opinion it is Libido that is the energy forming a link between the members of the group. In a gathering, the individuals form a synthesis with the group. The ego objective of each one becomes the same. The mental state of individuals collected in a group resembles that of an ego—ideal or a hypnotised individual. He adjusts himself to the group or the leader and proceeds to act as ordered by them.

Freud has made mention of the unconscious motives or instincts that are active in the gathering and in this lies the importance of the theory.

ALLPORT'S VIEW

The most modern viewpoint concerning the behaviour of the individual in a gathering is that propounded by Allport. Allport bitterly criticised both the theories of the group mind as well as the theories of a collective consciousness and refuted them. In a gathering, the behaviour of the individual is directed and guided by the instincts of fear, safety, hunger, sex, etc. In this, two kinds of processes are particularly active—(1) Social facilitation, and (2) Inter-stimulation. Because of the process of social facilitation, all the individuals are seen behaving in an identical manner. In a group when an individual reacts to some particular stimulus in a particular manner, then because of social facilitation another individual is motivated to act in a similar manner. In this manner, the members of society motivate each other and hence they are interstimulated. Because of this inter-stimulation the members of the group feel possessed of an unconquerable power.

Because of social facilitation and inter-stimulation the reasoning capacity of the individuals is pacified while their suggestibility increases and they consequently indulge in many activities that they would avoid in their individual capacities.

It is evident from all the theories of collective consciousness and the group mind, in addition to the views of Freud and Allport, that the concept of a collective consciousness or a group mind is completely illogical and unfounded for explaining the behaviour of the individual in a gathering. These concepts overlook the importance of the individual in a gathering and look upon him as a part of society much in the manner of a cell in the body. Modern psychology, on the one hand, points out that the individual's behaviour is transformed because of the processes of social facilitation, suggestibility, etc., it also on the other indicates that the source of this transformation of the individual is within the individual. Human psychology, whether in the individual's situation or in the situation of a social gathering, can be known only by the analysis of the instincts and motivations of the individual. It is both illogical and meaningless to search for any cause of the individual's behaviour outside of himself.

SOCIAL CONFLICTS AND TENSIONS

Q. 87. *Discuss the factors that underlie social conflicts and suggest ways of resolving them.* (Madras 1962)

What are the causes of social conflicts? Explain some of the methods of reducing group tension. (Benares 1965)

CAUSES OF SOCIAL CONFLICTS

There are numerous causes that bring about group tensions. Group tension may arise if there is any contradiction between two groups on questions of language, community, residence, culture, social or economic status etc. In this way, one may trace group tensions to a variety of causes such as physical, religious, social, cultural, economic and political, etc. Tensions increase when groups differ from each other in these or other respects. Gardner Murphy gives it the name of the sin of being different. It must of course be kept in mind that group tension cannot be attributed to the mere fact of dissimilarity. It is not inevitable that groups that differ from each other must also have tense relations. The fact of difference is further supplemented by some psychological factors, so that it leads to tension. It has been pointed out earlier that many prejudices, beliefs and attitudes are the root causes of tensions. Krech and Crutchfield have recognised physical, psychological and social causes of tensions. On the other hand, Kimball Young has laid greater stress on the cultural causes and factors that lead to tension. Roughly speaking, the following causes may be said to contribute to the growth and development of tension :

(1) *Physical causes*—In this particular case physical is almost synonymous with geographical. People who live in different geographical regions are naturally apt to differ from each other in respect of their habits, diet, mode of life, anatomical features, according to the differing geographical

conditions to which they have to adapt themselves. The result is that this difference leads them to look upon all people brought up in different geographical regions as foreigners. It is only natural that one should love a person of one's own nationality and avoid a foreigner whom he does not know and cannot understand so well. If this mutual distrust is further comingled with some other factors, then this distrust becomes more serious and leads to tensions between peoples of different regions.

(2) *Social Causes*—In social relationships the factor of social distance is very important. In every society, there is stratification as a result of which each particular kind of group has a special status and certain roles in society that devolve upon it and its members by virtue of their status. The relationships between two groups are determined by their respective social status. To take an example near at hand, in Indian society the Brahmins occupy the highest position in the social stratification while the untouchables are at the other end of the ladder. Consequently, the social distance between the Brahmin and the Shudra is greater than the social distance that separates the Brahmin and the Kshatriya. The person who occupies a higher status because of social distance regards the group belonging to the lower status as mean and contemptible. The offsprings of people of different status are endowed with certain prejudices at their birth peculiar to the respective status. If a Brahmin child even touches the child of a scavenger, he is immediately bathed with the result that the child forms the belief that touching a scavenger results in defilement. It is evident that prejudices of this kind should lead to the development of tensions between the various social groups.

(3) *Cultural Causes*—Culture is expressed in language, literature, patterns of living and thinking or ideational activity. The differences in respect of any one of these factors will lead to a cultural difference between groups. People tend to recede into themselves and away from people who differ from them culturally since communication of ideas and other cultural factors is impeded by lack of conformity. Each indi-

vidual regards his own culture as the highest while he looks with disdain and contempt at another's culture which he regards very much lower than his own. Thus people who harbour deep love and respect for ancient Indian culture naturally hate and mistrust people who have taken to Western culture. In Bengal it is this very cultural difference that led to tense relations between the Brahmins and other groups. Group tension can originate on any disputed element in culture. Now, in India itself, we find tensions running high between people who speak Hindi and the people who do not, between people who speak the Assamese tongue and those who speak Bengali, and between the Punjabi population and those who would fain foist Hindi on them.

(4) *Religious causes*—People who have faith in different religions naturally differ in respect of their ideas about God, the world hereafter, heaven, hell, soul, etc., and other matters of religious interest. They have faith in different saints. Their methods and places of worship differ. This difference often leads to communalism since most of the religious people are convinced that it is only their own religion that preaches that truth while all other religions are no more and no less than a tissue of lies. As a result of this communal feeling the Hindus and Muslims view the actions of each other with distrust, while they are fully convinced of each other's unmitigated folly. This only leads to more staunch communalism, and it sometimes reaches such a stage that actual conflict becomes inevitable.

(5) *Economic causes*—Difference in economic status will directly and apparently cause a difference in the dress, standard of living, modes of behaviour, customs and ideational activity of social groups. In the materialistic culture of today, the increased importance of monetary wealth has led to social status being determined by financial success. Hence it is that social distance increases when economic differences become more and more accentuated. This has the result of promoting conflicts and tensions between people belonging to different classes. Tensions of this nature can be witnessed the world over between labourers and industrialists, the rich and the

poor, and the exploiters and the exploited.

(6) *Political causes*—The communist party has played the greatest part in encouraging and increasing the tensions that already existed between different economic classes. Similarly, the political organisation known by the name of DMK in the South had done much to promote the regional conflict between the North and South in India ; in fact, it is responsible for it in the first place. The communal tensions between the Hindus and the Muslims had been much increased by various communal and political parties such as the Muslim League, the Hindu Mahasabha, etc., that have aimed at political objectives. In much the same manner different political groups augment the tensions existing between various lingual groups by constantly harping on this sensitive question. In the present political set up in India the various communal organisations are very important. In the last general election many of the candidates elected claimed communal conformity and collusion of sympathies of the electorate and thereby secured votes that ensured their passage into the parliament where they, in utter faithfulness towards the electors, further encouraged communalism since by only this method could they ensure a return to their present happy position. In this manner, political parties usually have a major hand in promoting and creating caste, political and communal tensions.

(7) *Psychological causes*—Finally, the most important and the most prominent causes at the root of social or group tensions are psychological. In fact, they are the direct causes of group tensions. Physical, social, religious, cultural and economic differences cannot inevitably lead to group tensions unless mutual jealousy, hatred, contradictory beliefs, attitudes of conflict and prejudices are not implanted in the minds of members of the various groups. The presence of these psychological elements tends to accelerate the normal rate of growth of group tensions. Injury to one's self-respect normally leads people to harbour feelings of hatred for the group that is responsible for this injury. The tension between various groups is further increased by the sense of self-expression. Groups that fear each other are naturally always on the look

out for opportunities in which they may inflict injury upon the hated group. In this way, the psychological causes are the root causes of group tensions.

From the above description of the various causes due to which social or group conflicts and tensions are aroused, it is evident that no one cause is responsible for group tensions. There may be various causes that lead to the development of various tensions between sundry groups under all kinds of differing circumstances. In this connection, it is essential to maintain an open mind and a christian attitude. At the same time it must be remembered that usually more than one causes are mixed up with any specimen of group tensions. Many different causes and all kinds of circumstances co-operate to create an atmosphere that is conducive to the growth and development of group tensions.

Once some definite tensions are created between different groups, it is not easy to rid them of these tensions. Group tensions are the outcome of certain definite circumstances and situations. Group tensions then obviously cannot be eliminated so long as these conditions are allowed to remain. In this way, then the permanence of these group tensions is maintained for a fairly long period of time.

WAYS OF RESOLVING SOCIAL CONFLICTS

As a general rule, it can be stated that the method of eliminating group tensions would involve all the causes that cause and inflame group tensions. These causes that are responsible for these group tensions are of the social, economic, political, psychological and a variety of other kinds. Hence, any attempt at eliminating all of them would involve social, economic, political and psychological means. What appears to be more reasonable and practicable is that efforts should be made to remove the various prejudices harboured by the members of these groups. They should be made to realise that the members of the other group are just as much human beings as they themselves, that they too have the sense to realise the importance of co-operative effort, that their life is as strewn with difficult boulders as their own and is not the bed of roses that they imagine it to be, that they too are

desirous of extending their circle of acquaintances and friends. The group tensions that exist between various groups can be removed if their members are made to realize and feel the bond of unity that binds one human being to another. Here it may be advisable to mention only the major means of putting an end to group tensions.

(1) *Education*—The most important single cause at the root of group tensions is ignorance. This ignorance takes two forms, ineducation being one of them. Group tensions grow easily among uneducated people and linger longer there. The other form of ineducation is ignorance concerning various other social groups. The result of this lack of information is that people form all kinds of misconceptions regarding the members of the other group. The Muslim is inclined to think that the Hindu is interested only in gaining ascendancy over them while the latter labours under the misconception that Muslims seem to have nothing more than goondaism to occupy their time with. The white-skinned people seem to have decided once for all that the negroes are mean, contemptible, uncultured and unintelligent. There seems to be no reason to suppose that the negroes are any the more charitable or are too reticent to think base thoughts of the white skinned people. This mutual ignorance only serves to augment the existing tension. Hence, the most important method of eliminating group tensions is the propagation of common ideals through the medium of education. This education should be of both kinds. On the one hand it is necessary to develop the personality of every individual in the nation by a very comprehensive programme of education, so that it will lend them a charitable attitude. They will learn benevolence. It should be seen carefully that no discrimination is exercised in educational institutions with regard to admission, scholarships or appointments on the basis of caste, religion, religious community, region, or an any other basis. It is to be regretted that no precautions are taken to prevent this malpractice in India. Throwing light on the problem of casteism in the Mysore state Dr. M. N. Srinivas has written that the principle of casteism is the guiding principle not only in any and every

appointment within the state, but it also governs the division and distribution of seats in schools and colleges. If casteism is to be routed from the Indian scene, then all terms relating to and smelling of caste should be removed from the vocabulary of the student. Efforts should be made to develop benevolence and toleration in the people through education. Sport and extra curricular activities should be so devised that the student should be conscious of taking part not only in a competitive sport but also in one in which he learns to co-operate. In addition to this the student should also be acquainted with the moral ideas, customs, etc., of other social groups so that he may literally be inoculated against all attacks of prejudicial and misleading propaganda. Indian students should have some knowledge of the various people living in different parts of the country.

(2) *Creating of healthy literature*—Education is not only confined to schools and colleges but rather is the province of literary matter with the result that books and magazines also share the burden of educating the country's youth. One comes across many propaganda machines called by the name of magazines whose only aim is to spread false information and add to the group tensions already existing. Besides these, there is also much in literature and much of the kind of literature that promotes group tensions. There are some social groups who use the medium of cheap literature as an organ whose one and only confessed aim is to deride all other groups and to praise its own proponent. It is of the essence that literature of this nature should be subjected to the strictest control. There should be very strong controls foisted on communal organs. The positive step in this direction would be the practical and continuous encouragement of good and healthy literary activity in the country. Magazines and papers that aim at correct information will always reduce group tensions and increase tolerance, co-operation and friendship in society. It is magazines and papers such as these that should receive the encouragement of the state.

(3) *Preparation of healthy public opinion*—In fact, the total removal of group tensions calls for the growth of a

healthy public opinion. To attain this end, in addition to magazines and newspapers, radio and public platforms should be used for propaganda calculated to lessen group tension. Programmes that help to reduce casteism, regionalism, linguism and communalism and to promote nationalistic feelings should be broadcast over the radio. Propaganda can also be employed to put an end to the misleading ideas imbedded in the minds of the public.

(4) *Improving social adjustment*—One important cause of group tensions is social maladjustment. People who fail to find proper adjustment with the conditions of their existence harbour, and are prey to, feelings such as hatred, fear, obstinacy, opposition, disgust, etc., and they are constantly on the lookout for an opportunity when they may be able to give vent to them against the other groups. Group tension is also a kind of adverse adjustment. Hence, one method of getting rid of it is to encourage and introduce proper social adjustment between various groups.

(5) *Reducing social distance*—And social adjustment between various groups can be introduced only when the social distance between them is reduced so much that there can be possibility of fruitful social intercourse between them. They should be encouraged to improve their mutual contacts. Social or group tensions can be considerably reduced by increasing the mutual contact and intimacy between members of various groups. The best and the most efficacious method of removing untouchability is to increase the contact between the higher castes and untouchables. This contact will help to remove the feelings of disgust and hatred for the untouchables from the members of higher castes while the untouchables will be able to regain some of their dignity and self-respect and along with it their confidence. Much good in the direction of removing casteism permanently from the country can be achieved by establishing mutually intimate relationships between the various castes by encouraging inter-caste marriages between them.

(6) *Balanced development of personality*—Groups are conglomerations of human individuals. At the root of group

imbalance there is individual imbalance. Hence, one other method that can reduce group tension is the balanced and proper development of the personality of the members of various groups. This work should start first of all with educational institutions. In educational institutions, the help of a psychologist can be enlisted for progress in this direction. Besides the educational institutions, another social institution that has much importance for the developing personality is the family. The individual's character or personality is also susceptible to influences emanating from the improvement of social associations. In brief, all methods that can help in the development of balanced personalities within the society will also help reduce group tension indirectly.

(7) *Youth Organization*—Youth has much importance both in social conflict as well as in co-operation in society. It is essential to make special efforts in the groups of youths in order to reduce group tensions. For this it is necessary to form youth organisations formed at the national level, and the formation of which does not bow to any considerations of religion, community, language, region, etc. One example of this kind of youth organisation is the annually held Youth Festival in almost all Indian Universities. Youth festivals of this kind can be arranged in every town and every village. It is necessary to organise Indian rural population, particularly the younger generations, so that community life in Indian villages can prosper and progress. If this is not achieved then it will become impossible to establish co-operation after removing group tensions.

(8) *Propagation of national objectives*—One other important cause at the root of group tensions is the lack of comprehensive aims and objectives. It usually happens that most of the time each group is busily engaged in attaining its own selfish interests. Every religion, community and caste is busy finding and devising ways and means whereby it can benefit its own members. It is only natural that under these circumstances group tensions between various religions, communities and castes should increase. But if all these various individual groups are presented with some national objectives and some

programmes of national security and emancipation then these comprehensive programmes will have the desired effect of reducing group tensions.

(9) *Removal of economic disparity*—Another cause of group tensions is economic disparity or inequality. Economic disparity leads to the formation of economic classes. Of these classes the higher classes exploit the lower. This only leads to an increase in mutual bitterness, and it can even culminate in class struggles. Besides, economic insecurity spreads unhappiness and unrest and dissatisfaction. Hence, economic security is essential to the removal of group tensions. This fact is accepted by communist and non-communist thinkers alike.

(10) *Social emancipation*—Many group tensions are maintained in status quo by virtue of many social causes that contribute to this end. For example, the idea of untouchability and the restriction on intercaste marriages have both been instrumental in maintaining casteism at a fairly high level of permanence. If casteism is to be removed, it is necessary that both these social evils be removed as a preliminary.

(11) *Formal or constitutional means*—Finally, it is justified to resort to all constitutional provisions to get rid of group tensions since it sometimes becomes necessary to enforce any new suggestion by the force of law to get over the natural obstinacy of the people. Constitutional methods can be usefully employed to prevent all communal activity. In India much reform was achieved when untouchability was pronounced a legal offence since it made the people respect this reform measure. In much the same way casteism can also be declared an offence and even if this is not considered a very practical step, good precedents and examples can be created by taking stern action. Wherever there appears to be any corruption this is alleged to be the outcome of casteism. Legal prohibition and restriction can be applied to all magazines and other media of mass communication that serve to increase group tensions.

(12) *Specific studies of group tensions*—Group tension is

psychological fact. All the methods for its elimination that have been hitherto enumerated can be successful only if particular attention is paid to its psychological aspect. Psychologists can be employed to make some special studies in this connection. For example, Gardner Murphy guided some researches in connection with communal tensions in India. Similarly, specific psychological research can be ordered in connection with casteism, linguism, regionalism and other kinds of tensions. These psychological researches can serve the purpose of suggesting practicable methods of removing these tensions. But once these methods have been evolved, what is needed is some strong steps on the part of the government and willing co-operation on the part of the public.

Having made a general study of group tension, it is now proposed to turn to the description of problems at the root of which exist social or group tensions. In India, one can come across this kind of social conflict in casteism, communalism, regionalism, and linguism. They will now be described individually.

Q. 88. *Define casteism. Describe its causes and remedies. Point out suggestions in this connection.*

Name some of the group tensions in our country today. Analyse any two of them as a social psychologist and indicate remedies to minimise them.

(Gujrat M.A. 1961)

WHAT IS CASTEISM?

Casteism is partial or onesided loyalty in favour of a particular caste. When any thought or mode of thinking assumes the form of an ism, then its tendency becomes rigid and partial. The sense of caste when it implies a specific status or position in society does not pertain to casteism. The sense of caste is converted to casteism only when consideration of superiority and inferiority between castes and the tendency to consider the interests of one's own caste as opposed to the other castes are attached to it. In this manner, the members of one caste do not hesitate in dealing fatal blows to the interests of the other castes if the interests of their own castes are furthered in so doing.

Putting it briefly, "Casteism is a blind group loyalty to-

wards one's own caste or subcaste which does not care for the interests of other castes and seeks to realise the social, economic, political and other interests of its own group."

CAUSES OF CASTEISM

Now-a-days casteism is at its height in India, the culmination of many causes. Some of the main causes follow :

(1) *Sense of caste prestige*—The most important cause of casteism is the desire of people belonging to a particular caste to enhance the prestige of their caste and in doing so see no wrong in adopting even the most downgraded and deleterious methods. But the prestige of caste can be maintained only on the ground that every opportunity be availed of in order to improve the social status of members. In order to achieve this objective every caste provides its members with all possible privileges in order to raise their social status. This tends to increase casteism.

(2) *Marriage restrictions*—The second cause that encouraged the development of casteism is the restrictions on marriage that prevail in Hindu society. Under the caste system the restrictions that apply to marriage turn every caste into a monogamous group in which each individual looks upon himself as related in some wise to all the others and for this reason everyone pays proper attention to the interests of others. Such action encourages casteism.

(3) *Urbanization*—With the advent of the tendency to urbanization, it became possible for all castes to collect in large numbers in towns. At the same time the lives of members of various castes became beset with problems as a result of which it became necessary to provide security for them on a communal basis. Casteism is spreading because of the necessity to fulfil this need for security.

(4) *Increase in the means of transport and propaganda*—One factor that has assisted the development of casteism is the increase in the means of both transport and propaganda because this improvement has led to the establishment of relations between members of a caste who were previously separated because of distance. And, the feeling of casteism is being rapidly propagated through the medium of newspapers

and communal magazines.

REMEDIES OF CASTEISM

The following are some suggestions concerning the solution of the problems arising out of casteism :

(1) *Proper education*—The greatest need for a solution of the problem of casteism is proper education. The educational institutions should be able to provide an atmosphere in which caste distinctions are not encouraged while at the same time the children are allowed to develop a distaste for this kind of discrimination. A healthy point of view in the public for casteism can thus be generated. Casteism can be destroyed only by the development of new psychological tendencies and behaviour patterns.

(2) *Intercaste Marriage*—Another way of combating the continuing increase in casteism is the encouragement of intercaste marriages. Intercaste marriage provides an opportunity for two families belonging to different castes to come together, not only for two individuals, one male and the other female, to do so. In this way, the seed of casteism shall be unable to strike root and even if it does the resulting sapling will be so weak that it will subsequently be wiped out.

(3) *Lesser use of the word 'caste'*—One way of solving the problem of casteism is to make less frequent use of the word 'caste' so that there may be no traces of it left in the mind of the impressionable children and they should not be imbued with the idea of caste distinction. In this way, at least it will become possible to destroy the notion of casteism in the coming generations.

(4) *Cultural and economic equality*—Another way of facing the problem of casteism is to introduce cultural and economic equality in the minds and the lives of the various castes. Inequality in the sphere of cultural and economic welfare between the races promotes jealousy and competition among them which later assumes the form of casteism. Hence the restoration of cultural and economic equality of the various races is an important step towards the abolition of casteism from the society.

Q. 89. *Point out the causes of the development of communalism in India and suggest remedies.*

COMMUNALISM IN INDIA

India's independence was announced on 15th August 1947 and it was on that day that in every corner of the country Hindus and Muslims shed each other's blood. The inhuman behaviour seen during these communal riotings has probably no equal in the entire history of the world. Entire villages were set on fire and living children were thrown into the conflagration; women were taken in processions being beaten with whips while they were naked. At many places entire trainloads of human beings were put to death. Millions were rendered homeless while millions of others lost their property and earnings; but the worst part of the whole deal is that in spite of such a costly and terrible sacrifice communal tensions have not been put to an end. It is only recently that there were communal riotings in Bengal and other Eastern states. This spark is one that is apt to catch fire at any moment. There are some special causes at its root. Knowledge of the ways in which communalism can be removed from the country can be had after these causes are known.

CAUSES OF COMMUNAL TENSION

The following are the main causes of communal tension :—

(1) *Geographical causes*—One main cause of communalism is a geographical one. There is great communal tension wherever the Hindus, Muslims, Christians and others live in separate sections because the modes of life and conduct of the different religious groups exhibit wide differences.

(2) *Historical causes*—Another important cause of communal tension is of a historical nature. It is an established historical fact that Muslim religionists came to India as foreigners and started converting Hindus to Islam with the force of the sword. Many of the Muslim rulers inflicted much injustice and misery on the Hindus while on the other hand, some Hindu kings retaliated in an equally violent manner to these activities on the part of the Muslim kings. It is hundred of years since these goings on took place and after that period

there have been numerous occasions on which the Hindus and the Muslims cooperated with each other. In the war of freedom of 1857, Hindus and Muslims made a combined effort to win the freedom of the country. In the Congress, in the Indian National Army, the Muslims stood by the Hindus in opposing the Britishers but in both the communities many people have been unable to forget the past in which the dictatorship of Aurangzeb posed a threat to the very existence of Hindu religion by his injustice and cruelty. There was a time when the Muslim women of Punjab and Kashmir quietened their children by making them think of Harisingh Nalva. This had the cumulative result of maintaining communal tension. And not only this, some people went so far as to form political parties based on communal interests which indulged in all sorts of petty quarrels. They also inflamed the minds of both the communities against each other. The Muslim League demanded the formation of Pakistan. Pakistan was formed and yet communal tensions were not relieved in any manner of speaking.

(3) *Psychological causes*—The main cause of communal tensions is of a psychological nature. Communal rioting breaks out between the Hindus and the Muslims in the country whenever the hatred and disgust that they have for each other reaches fever heat. There are some deceptive and misleading dogmatic concepts at the root of this mutual hatred. Hindus are prone to believe that the Muslim is a born traitor while the Muslims feel that they are in constant danger from the Hindus. Tension increases because of such fallacious thoughts based on ignorance.

(4) *Social causes*—Some social causes also promote communal tension. Even today there are many restrictions that hinder any profound relationship between Hindus and the Muslims. The Muslims slaughter cows and this injures the religious feelings of the Hindus while the Hindus find it objectionable to form too close a relationship with the Muslims because they profess a different religion. Many of the customs respected by the two stand in complete contradiction. Hindus grow their religious tuft of hair which the Muslims do not.

Their respective dresses differ widely. In washing hands, the Hindu pours the water so that it proceeds from the direction of the elbow to that of the wrist while the Muslim so pours it that it flows from the wrist to the elbow. These things are well nigh insignificant but because of them the two are so prone to look at each other as slightly mad. At present intercaste marriages are exceptions in the country and it is unthinkable for the people to think in terms of marriages between different religious groups.

MEASURES TO RELIEVE COMMUNAL TENSIONS

A study of the forementioned causes of communal tensions provides a clue to the means to their solution. The following are the important ways of eliminating communal tensions :—

(1) *Propagation of the national history*—If communal tensions are to be eliminated it is necessary that those aspects and times in history should be emphatically propagated in which the Hindus and Muslims combined to act in the interests of the nation and made sacrifices to this end. The employment of this measure will serve to vitiate the historical causes of communal tensions while it will simultaneously encourage nationalist emotions.

(2) *Mutual contact*—In order to remove the psychological causes at the root of communal tensions it is necessary to improve the mutual contacts between the two communities. Youth organisations should be formed in every village and every town in which the youths of every community should participate and actively take part in different programmes. In addition to this other associations of this kind can also be formed in which members of the different communities get the opportunity to meet and know each other.

(3) *Discouraging communal parties*—The government should keep a vigilant and stern eye on the activities of the communal parties while it should be progressively tried to put an end to these parties. In India many communal parties promote communalism while acting in the guise of cultural and religious functions. The government should attend to them and, if found, they should immediately be stopped.

(4) *Formation of healthy public opinion*—Newspapers, lectures, radio programmes and the cinema should be utilised in forming a healthy national public opinion and for this the instruments of communal propaganda should be declared.

(5) *Encouragement to national festivals*—In the country the national festivals and occasions should be encouraged in such a manner as to enable people of all communities to participate to the fullest extent. What can be done in this direction is to declare the important festivals of both communities such as Holi, Diwali, Id, etc., to be national festivals so that Hindus and Muslims should both take part. This mutual contact will help to reduce communal tensions.

For the foregoing treatment of the various methods of eradicating or at least lessening communal tensions it is evident that in this direction it is necessary to resort to all social, scientific and psychological methods. It is necessary to make a concerted effort. Both the government as well as the people will have to cooperate if any success is to be achieved in this direction. The element of communalism has been in the country for such a long time that great effort will have to be made if this poisonous weed is to be removed.

Q. 90. Write a short note on—Democracy.

(Vikram 1963)

WHAT IS DEMOCRACY ?

Democracy was defined as government for the people, by the people, of the people, by Abraham Lincoln. It has been defined in other ways also but this is the most appropriate definition. In democracy it is the public that rules. Generally, the representatives of the public are chosen by adult franchise and the governmental functions are performed by these representatives. Democracy establishes political, economic and social equality. In it, every individual has the right to express his thoughts, make associations and indulge in all constitutionally permissible activities. The ultimate objective of democracy is not only a successful government but the establishment of an ideal state in which there is the maximum scope for the development of brotherhood. Democracy aims at the evolution of conditions which allow for the maximum possible and the best development of the human personality.

DIFFICULTIES OF DEMOCRACY

But while on the one hand democracy has been praised it also on the other hand has been ridiculed and criticised. And Oscar Wilde has gone so far as to say that democracy means no more than the beating with sticks of the people by the people for the people. But this criticism of democracy is not logical and is further not supported by facts. And yet there can be no denying the fact that the institution of democracy is beset with some fundamental difficulties. Roughly speaking, these difficulties can be put into the following classes :—

(A) *Difficulties concerning elections*—The following are the difficulties concerning elections that face a democratic

institution or government :—

(1) *Political groupism*—In a country governed on the democratic pattern there are more than one political parties all of which constantly indulge in true or false propaganda to further their respective political interests and sometimes do not care even if the public stands to lose by their actions. And sometimes political groupism can even result in storms of violence and bloodshed. In the face of political gain no consideration of the propriety of the means employed worries the parties and recourse is had to the worst means if they further the interests of the party.

(2) *Forgetfulness of the objectives of election*—In fact, in democratic countries the various contestants fight for election only in order to gain power and are blissfully unaware of the actual objectives of election. Neither the contestants nor the electing public pay any heed to the aims and objectives that are at the root of the election. On the one hand, the aim of democracy is the establishment of equality and fraternity. But on the other hand, in the days of election one sees a preponderance of mutual hatred, competition, jealousy, than anything resembling fraternity and love. Votes are solicited in the name of caste, relationships, and friendship and are also cast on these bases by the public. And sometimes even votes are bought by the force of money. Sometimes people are bribed out of their political convictions by offers of subsequent facilities in return for the votes. In this way, the interests of the nation are thrown to the winds while limited and narrow interests of political power and economic liberty rule the roast. Communal tensions are aroused and class struggles are made even more bitter.

(3) *Ill effects of propaganda*—In the democratic pattern propaganda is indulged in to give currency to opinions. And propaganda is the best means of educating the public but when at the time of elections the very objectives of elections are forgotten, then the propaganda at that time is hardly calculated to educate the people and is more likely to deceive and mislead them. In these campaigns of propaganda all kinds of falsehood are resorted to in order to turn the public

opinion into their own favour. This has the cumulative effect of electing those people who are completely inefficient and corrupted while it also deprives the deserving and efficient person of success. At the time of election the propaganda is calculated to rouse the passions and prejudices of the people rather than to educate the people and to teach them.

(4) *Misuse of monetary power*—As has been pointed out before, it often happens that the votes are bought and in this way, the democracy is reduced to being a puppet in the hands of the capitalists and these people exploit the public in order to gain their own interests.

(5) *More rejection than election*—In fact, just as H. G. Wells has written, we find more rejection than election in democracy. What happens is that the voter instead of selecting turns more to the rejection of candidates. He does not turn to the consideration of the efficient and able candidate but thinks in terms of bad qualities, hatred, possibilities of loss because of the election of a particular candidate. In this way, he proceeds from one to the other rejecting each one in turn and ultimately selects the one against whom he can find nothing or from whom he can hope to benefit in some way or the other. In this manner then, there is more rejection than there is election in an electoral campaign in a democracy.

(6) *Problems of representation*—In addition to the above mentioned difficulties of selection there are some difficulties of representation that characterise a democracy. In fact the main difficulty among them is the absence of good and proper representation. Now-a-days the countries are extremely big entities and in a people running into a few millions it is not possible to have direct election and for this reason indirect election is resorted to. And even in this there is the difficulty of it being doubtful as to the extent to which a particular individual can represent the public that has elected him for this very purpose. Evidently, in a society some people become the rulers while the rest are only the ruled. Then how can it be called the government of the people? Sometimes it also happens that the leader of the powerful group takes over the

administration. In this way, in its practical form democracy does not appear to be very different from aristocracy. It is a matter that needs thought. After all, how can the people be represented at all adequately by an individual who is a leader coming from a higher social strata and who only rarely comes into direct contact with the public except for a short time in the days of elections? And even if they do attend to the problems of their electors it is only to provide security for opinions and the vested interests.

(B) PSYCHOLOGICAL DIFFICULTIES

As was indicated at an earlier juncture, democracy is also faced with some difficulties of a psychological nature. The main difficulties are the following :

(1) *Inability of the public to understand public problems*—The public is never so well educated and understanding as to comprehend the public problems with facility. And, unscrupulous individuals exploit this situation and further their own interests at the expense of the public. Lincoln has observed that you can fool some people for some time but you cannot fool all people for all time. It is true that no leader can pull the wool across the eyes of the public indefinitely but some people bribe other individuals to do the wool pulling for them. This bribe can take almost any form.

(2) *Lack of interest in public projects*—The public not only evinces lack of understanding of public projects but also professes lack of interest for them. Most people do not have time to spare for the public projects from the struggle that is their own life. Secondly, they have no direct gain coming to them from the public projects, at least such a contingency cannot be envisaged, and even if they do have some gain accruing to them they are not likely to realise it. Hence most people are prone to ignore public projects. It is only in the few days in which election is held that the people come out of their lethargy and then they again go to sleep till the occasion of the next elections.

(3) *Urge to Power*—Alfred Adler, the famous psychologist, has written that the most powerful urge or desire in man is the urge to power. This urge to power is clearly evident in

the field of politics whether or not it is so in other spheres. The various parties and the different candidates of these parties are contesting the election only in order to attain power and it is only this that motivates them to compete in the political field. And in this race, all the means are adopted with a surprising impartiality which is not marred by any thoughts of moral or ethical propriety or otherwise.

(4) *Change in the established leaders*—At the time that elections are being contested the candidates of the various parties assume a self-righteous attitude and behave in the most patriotic manner possible and put on the air of humility and servitude that lasts only as long as the elections do. But once they are elected, they are entirely changed individuals.

(5) *Tendency towards hero worship on the part of the people*—Another psychological difficulty facing democratic societies is the tendency to hero worship of the public. As a result of this tendency the public fails to utilise its democratic rights and blindly accepts all that the leaders tell them. Democracy can be a success only in a country in which most of the citizens are uneducated, uninhibited and thoughtful, aware of their rights and prepared to make full use of them. In a country in which most of the citizens are uneducated, poor and possessed of a trustful attitude towards the leaders, democracy does no more than foster aristocracy and dictatorship. India at the moment is faced with a situation that is somewhere in between both these conditions. Although there are many critics of the leaders they are far outnumbered by the blindly faithful and the result is that the leaders do as their fancy dictates them.

SOLUTION OF PROBLEMS OF DEMOCRACY

To some extent, the above mentioned problems of democracy can be solved. The difficulties of efficient representation can be removed by dividing the areas of election on the basis of efficiency. The difficulties of election can be eliminated by political education. The time taken in the discussion of problems by the Parliament can be materially reduced if committees constituted of expert persons are formed for the solution of various problems. The public itself can prevent

undesirable changes in the established leadership. Many of the psychological difficulties can be removed by developing the national character and the sense of cooperation. Roughly speaking the following conditions are essential for a successful democracy.

(1) *High level of general education*—If a democracy is to be a success, a high level of general education, not literacy, is very essential. The citizens cannot make a success of democracy as long as they do not introduce a high conception of public life. This education can be imparted in two ways, mass education and political education. In mass education what is of particular importance is the newspaper in addition to speeches and the freedom of making associations and communities. The leaders of mass education are independent, knowledgeable and impartial newspapers. It is necessary to educate the citizens in connection with the elements of communal life at an early age. The practical education concerning democracy is imparted to the citizen when he takes part in democratic institutions, panchayats, municipalities, and the elections of the union and state legislatures.

(2) *Equality*—Social, political and economic equality is absolutely necessary if democracy is to be a success. As a general rule, no individual or class of individuals should be possessed of special privileges over and above those available to the people in general. But equality does not imply that there should be no distinction on the basis of skill and qualities or on any other basis. Actually, the real implication of equality is the equality of opportunity. The differences between the individuals cannot be eradicated in the name of equality. Haldane is only too correct in his statement that you cannot make men equal because nature is too powerful.

(3) *Liberty*—Liberty is a fundamental condition of democracy. J. S. Mill considers the liberty of the individual to be the most important. But liberty does not imply the right of the individual to behave in any manner that he pleases. Liberty implies self-control and not irresponsibility. Mill, who lays so much store by the individual's liberty, advises the control of the individual in all cases where the effect is to

have repercussions in society and influence other individuals. Liberty means that the individual has the opportunity to develop himself to the fullest extent and he is not obstructed in any way from realizing his self. What is necessary for the liberty of all is that no individual should have unlimited power in his hand and no individual should indulge in the misuse of the power and authority allotted to him.

(4) *Fraternity*—In order that the democracy may be a success and should also be rid of its psychological difficulties it is necessary that the ideal of democracy and fraternity should be achieved. The real problem is the establishment of a democratic society and not a democratic government, the latter being only a means to the establishment or achievement of the former. The main characteristic of a democratic society is fraternity and cooperation is the main basis of the activity of individuals belonging to a democratic society. Fraternity should be encouraged in all spheres in order to hasten the establishment of a democratic society.

From the foregoing description of the nature, difficulties and the means to the achievement of democracy it is evident that in its progress is comparatively slow but ultimately the most beneficial.

THE RACE AND RACISM

Q. 91. "*The concept of racial superiority is a psychological myth.*" Examine and explain the above statement.

(Madras 1962)

Analyse the formation and nature of group or race prejudice.

(Bombay 1958)

Write a short note on Race Prejudice.

(Poona 1961; Benaras 1965)

Delineating the theory of racism, J. L. Gillin has written that on the basis of pseudo-scientific reasoning culture or nationality is conjoined to some particular race and then that race is accepted as the pioneer in the scientific and cultural progress of those societies. The most famous theories of this kind are Aryanism and Nordicism. Modern science has proved both these theories to be completely false.

ARYANISM

The principle of Aryanism was most forcefully propounded by Count Arther de Gobineau in 1855-56 in his book *Essay on the Inequality of Races*. In the 19th century, Aryanism originated in the linguistic researches of Max Muller and other philologists. These researches brought to light the fact that with the exception of Bask, Magyar and Finish languages almost all the languages of Europe are related to the Aryan or Indo-European family. From this it was inferred that the people who speak these languages must originally have belonged to an identical or common Aryan race. From the unusual progress of the European races it was concluded that all races are not equal and that in the development of civilization the Aryan race is the most superior.

NORDICISM

Nordicism is a branch of Aryanism. In 1889, Houston Stewart Chamberlain, a Britisher who had become German,

vehemently supported nordicism in a book '*Foundations of Nineteenth Century.*' After 1933, Hitler emphasized nordicism in Germany. Having signed a treaty with Hitler, Mussolini then declared the Italian people to be true or pure Aryans. In a book called '*The Rising Tide of Coloured and Racial Realities in Europe*', T. L. Stoddard propounded nordicism.

In accordance with the theory of nordicism the North Nords who were tall, fair and had long heads were accepted as the true Aryans. The origin of the entire ancient and prehistoric culture was accepted as identical with them and all the famous personalities in history to have existed in the period between Jesus Christ and Changez Khan were believed to belong to this race. As the Teuton race among the Nordics was considered the most superior Teutonism was popularised in Germany. In England the Anglo-Saxon race was accepted as the most superior and hence Anglo-Saxonism was fervently preached while in France Gallicism was preached since the Gallic race was considered to be the most superior.

CRITICISM OF RACISM

The theory of racism has been proved to be deceptive and completely fictitious on the basis of the following arguments:

1. Modern scientific tests have proved that no race can be considered inferior in respect of mental capacity. Klineberg has in his essay on Mental Testing of Racial and National Groups, which forms a part of the book '*Scientific Aspect of the Race Problem*' proved that the differences in Intelligence Quotient found in intelligence tests is the result of the environment and not of the race. The I.Q. of a nine-year old Negro girl was found to be 200 which is twice the average. In the same way the I.Qs. of the North American Negroes who had better educational facilities were found to be higher than that of their South American counterpart. Due to differences in the environment the I.Qs. of the American Indian and the common American were found to differ vastly.

2. The supporters of Aryanism and Nordicism conceive one or the other European race as the most superior and treat it as the source of civilization but history witnesses the fact that when the European races were in the barbaric state,

civilization was at its height in India and China and such things as dynamite, paper and the compass or telescope had been invented. Hence the principle of cultural superiority of racism is completely unhistorical and false. In the words of Green, "The Chinese and extremely dark Egyptians had achieved great civilizations at a time when Adolf Hitler's blond Nordics, dressed in animal skins, were hitting one another over the head with clubs."

3. Modern scientific researches have proved the conceptions of purity of blood to be completely unfounded. All the blood groups are to be found in every race. Blood has no relation with heredity and the conception of the superiority of blood is completely baseless.

4. There is no pure race in the world today. In India, for example, there is a mixture of the Negrito, Proto-Australoid, Mediterranean, Dravid, Mongol, Iranian, Shak, Kushan, Pahlav, Hun, Arab, Turkish, Moghul, Afghan and Western European races. In spite of so much racial prejudice on colour distinctions there has been much mixture of the Negro and White races in U.S.A.

5. Modern discoveries have also proved that it is wrong to imagine that a mixture of races acts to the detriment of the breed. To the contrary, very superior offspring has been seen to result from a mixture of races. Boas has stated that the offspring resulting from in-breeding of the Red Indian and the White American races are taller and capable of greater fertility.

6. In criticising the theory of racism J. L. Gillin has brought forward the objection that in this theory race has been confused with culture and nationality. The conception that those speaking the Aryan language must have been Aryan is completely unfounded.

These arguments against racism prove that the conception of racism is completely wrong and unscientific.

THE NATION AND NATIONAL CHARACTER

Q. 92. *What is your conception of a nation ? Also do you believe in national character ? Give reasons. (Karnatak 1965)*

DEFINITION OF NATION

Different scholars have defined nation in a number of different ways. Some of the main definitions are the following :

1. *Lord Bryce*—"A nation is a nationality which has organised itself into a political body, either independent or desiring to be independent." This definition treats of nation as if it were identical with nationality which is actually only one, even if the most important, element in the birth or development of a nation.

2. *Huxley and Huddon*—"A nation is a group of people with a common tract of country bound together in a common state by a common history, common sentiment and traditions, common social organisation and usually by common language." This definition of nation is adequately comprehensive but it does not stress sufficiently the element of independence.

3. *Max Weber*—"A nation is a community of sentiment which would adequately manifest itself in a state of its own, hence a nation is a community which normally tends to produce a state of its own." This definition assumes nation to be a community.

4. *Ramsay Muir*—"Nation may be provisionally defined as a body of people who feel themselves to be naturally linked together by certain affinities which are so strong and real for them that they can live happily together, are distressed when disunited, and cannot tolerate subjection to people who do not share these ties."

5. *Sidney Herbert*—"Nation is a social group bound

together by a consciousness of kind which springs from the traditions evoked by the group's historic past and is directly related to a definite home country." This definition of a nation shifts the emphasis to a national consciousness in the people of the nation. According to Sidney Herbert, the most important elements of a nation are common traditions and a definite topographical division.

6. *Wm. McDougall*—"A nation is a people or population enjoying some degree of political independence and possessed of national mind and character, and therefore capable of national deliberation and national volition." In this definition of nation the element of mental organisation is focussed with a view to emphasizing it.

In this way, the nation can be defined as a human group which inhabits a country determined by geographical limits, is tied up by common traditions, common interests and common sentiment, and in which are found common political ambitions and the desire to be tied in a knot of unity.

[For National Character, see Q. 94.)

Q. 93. *What are the conditions of Nationhood?*

(Bombay 1958)

CONSTITUENT ELEMENTS OF A NATION

What are the constituent elements of a nation? The answers given by different scholars to this question are not similar. Some have emphasized the objective basis of nation. Barker has treated topography as a fundamental element in the development of a nation. Arthur Keith has made no distinction between nation and race. But some other scholars have stressed the subjective basis of nation. Among them are Earnest Renan, J. S. Mill, Ramsay Muir and William McDougall. Ramsay Muir has written, "A nation is a nation because its people passionately and unanimously believe themselves to be so."

OBJECTIVE ELEMENTS

Prominent among the objective constituent elements of nation are the following:

(1) *Geographical unity*—Hertz and Barker have placed much emphasis upon geographical unity as one of the

constitutive elements of a nation. Barker has written that if he were asked to evolve a formula for the creation of nation he would suggest that one should start by taking a part of land. In order to keep the residents together add some kind of organisation or government. If there was no language previously, then let a language circulate for its own influence. Let some beliefs and worships unify the sentiments of the people of the community, and through the influence of centuries a nation would be ready after some time. There is no doubt that the presence of a common home land helps much in the development of national sentiment but there are other examples in which the nation has existed even without any geographical area. For example, the Jews retained their nationality and continued as a nation over a period of 2000 years even without any geographical area, simply on the basis of religion. Their communal sentiments were centred in Palestine and after the Second World War they established a new nation Israel. The example of Jews does not prove that a definite geographical area or geographical unity is not an essential element in the construction of a nation. It merely proves that a nation can continue to exist even without a geographical area.

(2) *Unity of language*—Language is a medium for the expression of emotions and thoughts and hence it can do much towards the evolution of a national sentiment. This leads to the development of a literature and culture which in turn promotes national unity. Earnest Barker writes, "...Since thought and sentiment have deep cognities with speech there is the closest of affinities between nation and language." Language is not mere words. Each word is charged with associations that touch feelings and evoke thoughts. You cannot share these feelings and thoughts unless you can unlock their association by having the key of language. Ramsay Muir attributes more importance to language than to race in the capacity of a constitutive element of nation. Undoubtedly, unity of language is very important for the nation. Today the conflict raging over the language question in India has seriously endangered national unity. Due to this reason Hindi

has been accepted as the national and state language in the Indian Constitution and efforts are being made for its development. This will influence profoundly the development of sentiment of nationality and the organisation of the country.

But this does not prove that the existence of a nation is impossible in the event of there being more than one language. India itself is a precise example of this. In Switzerland four languages are spoken, French, German, Roman and Italian. Two languages are spoken in Belgium. The Scottish dialect varies considerably from that of England. This does not make any difference in the national unity of these countries. The same language is spoken in Great Britain and U.S.A., and yet they are two distinct nations. These examples do not prove that language has no importance in the development of a nation. All that they do indicate is that under certain circumstances, the national unity of a country can be maintained in spite of multiplicity in language.

(3) *Community of Race*—Some thinkers, of which Arthur Keith is one example, have disdained from distinguishing between race and nation. Zimmerman has observed that an element of a particular kind of community sentiment is embedded in nationality. In this the element of common racial descent is probably the most important. It has been also emphasized by Lord Bryce, Leacock and Burgess.

And yet it is manifestly impractical to look upon similarity of race as essential, since in no country can one find purity of race. Pillsbury has written that generally race no longer has any importance in the development of nationality. Today, there is no pure nation. In England there has been a mixture of the Celt, Roman, Angle, Briton, Saxon and Norman races. In India many races, among them Dravid, Shak, Arya, Hun, Moghul, Turk, have congregated and mixed. And this is the history of all countries. For this reason, indicating the difference between race and nation, Garner has written, "Race is a physical phenomenon whereas nationality is a complex phenomenon into which spiritual elements enter."

(4) *Community of Religion*—The Jewish example indicates the importance of community of religion as the constitutive

element of nation. It was religion which was the main basis of the nationality of Poland, Japan and Ireland. It was the power of a unified religion which helped to maintain the unity of Greeks in the face of the injustice of the khalifas of Turkey. The main base of the newly born nation Pakistan is religion.

But even then a community of religion cannot be regarded as an essential element of nation. In most modern nations the State is secular and the followers of different religions are to be found in the same country. But of course there can be little doubt that a common unity of religion strengthens the sentiment of nationality.

(5) *Political Unity and Independence*—According to some scholars, political unity and independence are necessary prerequisites for the development of the sentiment of nationality. In the Middle Ages when India was divided into numerous small states, the sentiment of nationality was not as developed as it is due to political unity in the country. During the reign of the British the sentiment of nationality was in a dormant state. This is true and, further, it is also true that the injustices heaped upon the people encouraged and were instrumental in the development of nationality in India. Thus, independence cannot be considered to be an essential element of nation. Similarly, the nation can continue to exist even in the absence of political unity. Barnes and Becker have written that in 1772–1794 period when Germany, Austria and Russia divided Poland into pieces and Polish government had vanished, even then the Polish national group continued to exist to develop and to exhibit firmness in its function.

In this way, political unity and independence are not essential elements for a nation but nevertheless they do assist in the development and growth of nationality, and in strengthening the nation.

SUBJECTIVE ELEMENTS

In addition to the above mentioned objective elements some subjective elements also make important contributions to the growth of a nation. Some scholars attach greater importance to these elements rather than the other elements. Renan and Mill write, "There must be a consciousness of a

heroic past, true glory, common experiences and sacrifices, feelings of pride and shame, joy and grief, connected with the past." Of the many subjective elements, some follow.

(1) *Community of interests and traditions*—In connection with the subjective elements of a nation, Allport writes, "It consists in awareness of traditions of present interests and ideals towards which all are disposed in the same manner." In this way, in the growth of nation a community of interests and traditions is of considerable importance.

(2) *Community of political aspirations*—A community of political aspirations is of great importance for the growth of the nation. Take India as an example. Here, when people aspired to make an independent nation by ousting the British rulers extremely powerful national sentiments were generated and people united, forgetting their differences. The demand for an autonomous government has generated national unity in many countries. This is the history of Poland, Czechoslovakia, Hungary, Yugoslavia, etc. Gilchrist has written, "Political union, either past or future, is one of the most marked features of nationality, so marked indeed that of the various unities it may almost be said to be the only essential."

(3) *Community sentiment*—Community sentiment is so important as one of the constitutive elements of nation, that MacIver has deemed it fit to define nationality on its basis. In his own words, "Thus we define nationality as a type of community sentiment created by historical circumstances and supported by a common psychological factor of such an extent and so strong that those who feel it, desire to have a common government peculiarly or exclusively their own." Oppenheimer writes, "The consciousness of nationality makes the nation." In the words of Hans Kohn, "In modern times, it has been the power of an idea not the call of the blood that has constituted the modern nationalities." Toynbee has described this community sentiment as popular will and has recognised it as the main element of nationality.

Q. 94. Write a short note on—National character.

(Poona 1965, 1960)
Defining national character, Hertz writes, "National

character may be defined, as the totality of traditions, interests and ideals (aspirations) which are so widespread and influential in a nation that they mould its image both in the mind of the nations concerned and in that of others." The national character of a country has been described in a number of ways. The first to contemplate upon this problem were the Greek writers who cogitated upon the national character of the various City States. The citizens of Sparta were considered to be more active and strong, and the Athenians more talkative.

De Tocqueville studied the national character of America a century ago. Among more modern studies the names of A. Siegfried's '*America Comes of Age*' and D. W. Brogan's '*The American Character*' can be suggested. The Chinese national character finds representation in Lin Yutang's '*My Country and My People*.' The national characters of various countries or nations have been expressed symbolically, for example the American as Uncle Sam, the English as John Bull and the Russian as a Bear. In Europe, different qualities are treated as characteristics of different individual nations. Generally, the English are believed to be reserved, the Germans disciplined and the French volatile. In India, Bengalis are considered art lovers, the Punjabis materialists and the Rajputs brave.

Many scholars have pondered over the question whether there is any national character. Montesquieu has written that the character of a nation is expressed in its peculiarities and these are influenced by climate, culture, forms of law and government, customs and religion. As a consequence of the interaction of these factors one finds unique kinds of sentiments, aspirations, thoughts and activities etc., in the people of every nation. Of the other thinkers who have contemplated upon this problem, those that can be mentioned are McDougall, Hertz, Morris Ginsberg and Blackburn.

McDougall has expressed his views on the question of national character in his book '*Group Mind*'. In his opinion each local group has its own genius and its character is conditioned by it. The national character is profoundly

influenced by geographical peculiarities, purity of the race and freedom of movement. According to McDougall, different races have innate or inherent mental differences which are permanent and influence the national character. In this way, the Negroes are carefree and fatalistic exhibiting unrestrained emotional violence. The Irish are poetical, the English empiricists and the French of a deductive bent of mind. Asians are fatalists. The Indians are intensely intellectual and moral.

McDougall's thinking appears to indicate that national character is static but experience does not bear this out. There is no doubt that differences in individuals can be found even when in communal form and that there is a national character, but it is not permanent and static and neither is to be found equally in all individuals. As a rule, it may be true that Bengalis are comparatively more art loving than the Punjabis and that Rajputs are more brave but this can hardly be interpreted as meaning that all Bengalis are art-lovers and all Rajputs brave. Broadly speaking, the Indians are more religious than the Americans but one can nevertheless find religious people in America and disbelievers or atheists in India. Besides, even the common character of the same nation or people is continually changing. For example, one will not find that bravery in the present day Rajput which one is wont to expect of him. Looking at it from this viewpoint one is apt to realise the correctness of Morris Ginsberg's statement that "National character is not something given once for all; it is always in the making." The development and growth of national character is influenced by geography, economic condition, culture, political organisation, class structure, religion and language, to select only some of the factors. In this way, national character is unstable and flexible.

THE FREEDOM OF PRESS

Q. 95. *What do you mean by freedom of Press? Should it be controlled? If so how far should it be controlled?*

(Agra 1953)

Write a short note on—Press and Public Opinion.

(Agra 1962)

IMPORTANCE OF THE PRESS

The press is the instrument through the medium of which thoughts are printed upon paper and transmitted to the masses. In this way, then, the term press connotes all printed matter such as newspapers, magazines, monthly journals, books, pamphlets, etc. It is through the medium of these forms that the individual or a group of individuals communicate thoughts to the general public. The newspapers perform the task of informing the public of the occurrences in the country but they also, in a way, educate public opinion by offering comments on matters of moment. They are able to wield the influence that they in fact wield because the layman and the average social being tends to treat their thinking as expert opinion. Magazines are instruments whereby various kinds of literature are created which at the same time that it entertains the readers gives them information concerning different aspects of life. The existence of the press has greatly simplified the process of spreading knowledge. In the world as we know it today, any incident that occurs is immediately known the world over because the newspapers that publish it have a world-wide circulation. The press is instrumental in the formation and modification of not only thoughts but also of values and ideals. For example the communist press augments and promotes not only communist ideology but also materialistic values and socialistic ideals. And in the political field, in particular, propaganda is confined mostly to

the press which is perhaps the most efficacious of all the means at the disposal of the politician. The press helps the various parties in communicating their thoughts and opinions to the public. In the present times, almost in every country the various political parties have one or more newspapers or magazines that publish only party material and are even known as party organs. Almost every incident and occurrence that happens has more than one aspect and all the various parties interested in any particular incident present to the public their own versions of it. And in those versions one almost invariably finds that the paper has stressed only that point of view to which the party caters. Hence it is that in the modern world the press educates public opinion and even does much towards formulating it. The world of today is the world of the masses. Thus it is evident that the press must possess a very great importance.

FREEDOM OF THE PRESS

In the modern world, with all the enlightened thought at its disposal, all the thinkers of the present generation are unanimous in their approval of a free press. The term 'press' is not applied to the printing press but to that medium of the communication of thoughts that employs the printing machinery. In this way, then, the press is the expression, in printed form, of thoughts, ideals, and values. Hence, the phrase 'freedom of the press', implies the idea that any individual or group of individuals may present its thoughts, ideals and values to the public in any form it desires. The government cannot interfere in such expression in any overt manner and also cannot restrict it. Even ideas that conflict with those of the government can be published with impunity. In a country that boasts a free press the people can propagate all kinds of thoughts and ideas in the public through the medium of the press.

ABSOLUTE FREEDOM OF THE PRESS

In this connection some people are in favour of a complete freedom of the press and are averse to any kind of restrictions being placed upon it. According to this school of thought, the press should be possessed of complete freedom. They are

prepared to carry this freedom to the extent that they would not curb the activities of an individual or a group of individuals intent upon publishing thoughts that contradict those which are prevailing in society or even those that are considered improper and morally deplorable. It is herein contended that every individual has the right to think upon every aspect of life in accordance with his own reason, intelligence and experiences. Man is born free and looks upon life in complete independence. Hence he should also possess the right whereby he be permitted to manifest and give precise expression, to life as he experiences it and as he meditates upon it.

Many difficulties manifest themselves in agreeing to this particular concept of the absolute freedom of the press. There can be no disputing the fact that the individual is free and independent, and every individual has the right to give expression to his thoughts but the problem concerns the source whence he derives this right. Who has provided him with this right? Whatever the right that man may possess and however much it may be considered to be of natural origin it is bestowed upon him by society. If an individual elects to take up residence in the forest then he has the right to conduct himself according to his own wishes and comfort himself as his instincts guide him. But so long as he continues to live in society, to each right that he can legitimately claim is attached a duty. In other words, every right of the individual is limited and circumscribed by the rights of other individuals. So far as human questions are concerned all the individuals of society will be given equal and similar rights. Now, the individuals in society having been given the right of free expression of their views, in order to successfully implement this right it is essential that everyone express his individual right only to the extent to which it does not interfere with the exercise of another's right. If this rule is not observed, even his own rights are endangered since the uncontrolled and unrestricted exercise of one's rights on the part of every individual will result in a situation where it will be impossible for anyone to do so. It is essential to keep in mind this mutual relation between right and duty in discussing the freedom of the press.

PRESS SHOULD NOT POSSESS ABSOLUTE FREEDOM

There is no gainsaying the fact that this freedom of the press should not be absolute. While each and every unit of the press has the right to free expression it is also bound by its duty to abstain from intervening in the freedom and independence of the other units. For example, no press can claim to possess such freedom as to warrant its indulgence in immoral and deviate subjects. It should of course have the right to criticise the activities of the government but this right cannot be interpreted to permit the inciting of unpatriotic emotions and feelings of the people. Often many of the communal newspapers encourage communal feelings and interests while many indulge in propaganda that tends to rise to racial and tribal prejudices and questions. Along similar lines today in India many of the newspapers are giving undue publicity to the questions concerning linguism and regionalism. None has the right to interest himself in activities which compromise the interests of the nation. Hence some control over the freedom of the press, and some limitations upon it are quite essential.

The question that now remains to be considered is that of the extent to which this curtailment of the press's freedom is to be effected. As a general observation one can say that the feast of reason and flow of soul should not be obstructed so long as it does not give rise to any actual danger threatening the society or country. If the government did hinder or control the writings of John Milton such activity on its part is to be censoriously looked down upon. In the field of literature, it is reasonable and proper to exercise some control upon those expressions and compositions which affect or insult the sensibilities of a nation or people, or of a religious cult, or which spread unhealthy interests in the society. Hence it is that in all civilized and cultured societies of the world all pornographic and other immoral literature is conscientiously banned and suppressed. This necessity for control is also felt in the case of newspapers. For example, no newspaper has the right to inflame the emotions of the people by printing false but sensational material or by making any improper or

unjustified comment on current events. In order to maintain an unbiased and unprejudiced approach or viewpoint, the least it can do is to express its opinions in such a manner as to avoid injuring the self-respect of any individual or group or adversely affecting the emotions of the people or capturing the independence of another. Every press has the right to give free expression to its healthy, invigorating and stimulating thoughts. Fair criticism is to be welcomed in spite of any bitterness or bite that it may possess. True news should not be suppressed even if they tend to besmirch the reputation of any individual. But no press has the right to publish and print news and advertisements that are untrue and misleading; steps should be taken to curb any misleading and depraved propaganda and advertisement. Differences in and variety and the non-concurrence of values and ideals is not an inherent defect, and the expression of such diversity also is not harmful in any manner. But since the reading of any immoral or depraved thoughts or concepts that contradict the normally accepted norms of social behaviour has an undersirable influence on immature minds, the publishing of such literature can justifiably be prohibited. Briefly, then, the freedom of press should be restricted to the extent to which it can conceivably harm any individual, group or nation. If such a contingency need to be entertained then there is no need for any control or restriction. Secondly, there need be no control on the publication of true and well founded news so long as their concealment does not directly benefit the nation. In India, the constitution provides for the freedom of the press and recognises it as a fundamental right. But in the light of the foregoing discussion, the meagre degree of control exercised by the government upon the press is well justified and need arouse no fears of any autocratic control.

MYTHS AND LEGENDS

Q. 96. "*Myths, legends, superstitions and proverbs come down to us from the past as part of cultural heritage.*"
(K. Young). Discuss. (Agra 1961)

Comment on Myth as a form of social heritage.

(Poona 1965)

When an individual is born into a society there are many things in that society that accrue to him in the form of cultural heritage. The cultural heritage includes all those parts and organs of culture that a man receives from tradition. Some myths are prevalent in every society. Many of the myths owe their origin to the beliefs and ideals that are associated with leaders, patriots, national heroes, institutions and individuals. For example, in our own country many myths are current that have originated in connection with Tulsidas, Krishna, Bhishma, and many other famous personalities. These myths are handed down from one generation to its successor and the examples set by them guide the people in their day to day business of life. Hence, despite their admittedly imaginative and unrealistic nature they are very important. Besides these myths many legends also circulate in society. The function that these legends perform is much the same as that performed by the myths, viz., lending guidance to people in their life and its various complexities. Every particular society evolves and develops in a definite and unique geographic environment. And the people tend easily to generalise upon the experience that they acquire when they come into contact with Nature. On the basis of these generalizations the people form all kinds of superstitions concerning Nature. These superstitions, as is evident from their name, are illogical and unreasoned and blind. And yet, many are the activities of the human beings the pattern of which is determined by these

superstitions. Similarly, in every society all kinds of proverbs are also circulating, having originated in the observations of the conduct of various kinds of individuals, animals, races, etc. This is also equally true of India, just as much as it is true of any society in the world. In India, many of the proverbs and myths originate in the peculiar social system that prevailed here some hundreds of years ago. Whatever the defect in these proverbs and whatever the element and degree of falsity that they may harbour, they nevertheless do to quite some extent guide the conduct of many individuals. In this way, myths, legends, superstitions and proverbs are received by the individual in the form of his cultural heritage and they guide and formulate his behaviour.

Q. 97. *What are myths? Explain their social, cultural function and significance.* (Rajasthan 1961, 1958)

WHAT ARE MYTHS ?

In every society many imaginary stories circulate in connection with the famous and great persons of particular areas or of the society as a whole. These stories do not do much in the way of providing any useful knowledge about the persons whom they concern but they do, to a considerable extent, reflect the beliefs and values of the public concerning them. In this way, myths do not present factual knowledge but they rather represent the fundamental beliefs of a particular group. As Kimball Young has written, "...as stories and descriptions of an imaginative nature, which provide a group with the meaning of their life and culture, Myths represent the fundamental beliefs, convictions and values of group." Evidently, then, myths are a very important part of the social and cultural heritage. These myths accrue to the individual from his family and society. In the family, the older members of the family communicate these myths to their younger generation in the form of stories. And in times of crises the people have recourse to these myths and it is the myth that guides their conduct. And in their passage through time their form gets modified considerably. And they also form the basis of folk songs. In his book, '*Myths in Primitive Psychology*', the famous anthropologist Malinovsky has refused to consider

myths as imaginary. And it is a fact that it is incorrect to look upon myths as completely unfounded on fact. Had they been based completely on the imaginary beliefs of the people they could not have so credulously stood the test of time and continued into the future. The fact of the matter is that various myths arise out of different social conditions and they express the religious and cultural beliefs of the race or tribe or society. For example, in the Hindu society of India, myths concerning truth have been circulating in connection with Raja Harish Chandra and Yudhishtira.

Myths are not identical with legends. They possess greater degree of truth than the legends. Legends are a form of social myths that are related to some heroes and circumstances or occurrences. Both myths and legends are representative of the beliefs and values of society. Both are also a part of the cultural heritage. And both help to maintain the continuity of the cultural life of society.

As has been pointed out at an earlier stage, myths are not mere imagined stories that are a credit to the creative imagination of their creator and composer. They have a sound psychological basis. In the case of India, as a society, the stories which characterise Yama and Yami, Kach and Devyani and Hitopadesha are a very important part of the culture of the society. And a great majority of the people consider them to be true consequently imitating them. As Kimball Young has written, "With us, as with primitive peoples, myths are real and actual part of the social cultural environment. "Specific experiences of the group inhere in the myths. They also reflect the interests of the group. They have considerable and profound influence upon the following generations. These successors are attracted by them, encouraged by them and led to imitate the examples represented in them. Myths are unusual and unique and also interesting or even shocking. Malinovsky does not concede that they are symbolic. In his opinion, they directly manifest and express the object to which they relate. Because these myths pass through time in their way from one generation to another they are only too likely to be distorted and modified during this

transition. One main factor in their impermanence is the fact that they are usually verbally communicated from one to another and hence derive their authority only from the strength of memory of the person communicating them. In this connection, the observation made by Kimball Young is only too trenchant. "Memory of past experiences is not an accurate photographic reproduction of perceptions and actions. It is also affected by other images, other perceptions and emotional states and by the lapse of time. The process of forgetting and recalling is dynamic as perception or any other anticipatory response."

As has been indicated at an earlier juncture myths are born in society and they also mould society. Upon the subject of their importance, C. Kluckhohn has written, "Myths and rituals jointly provide systematic protection against supernatural dangers, the threats of ill health and of the physical environment, anti-social tensions and the pressures of a powerful society."

Concerning the importance of myth in society, Kimball Young writes, "Without them the past and the present as well as the future would seem chaotic. With them the world takes new meaning and form and does not need to be constantly recast by or for us. They make our social-cultural reality stable, predictable and capable of being endured." In this way the myths perform the further function of maintaining the relationship between the past, present and the future. Myths also help to achieve a certain degree of synthesis in the social environment. They induce the feeling of security and assertion of one's beliefs. They are also good representatives of and an introduction to culture. They determine the social values that serve to maintain the social control. They also serve to boost one's morale at times in one's life that try the soul to the utmost. As these myths are often related to the great people in one's society they are also an additional source of knowledge concerning these great figures. Through the influence that they wield upon the children they maintain the necessary degree of social control. And these children upon growing up do not experience and burden in shouldering the control

that the society exercises upon them.

Q. 98. *What do you mean by Legends? What is the difference between Legends and Myths?*

The term that is used to denote them tends to give the impression that legends are some kind of religious tales and there is no doubt that most of the legends do have a pronounced religious flavour but much of their importance attaches to their social and psychological aspect rather than the religious implication that they may have. They, too, are an important organ of the cultural heritage. Despite their containing little in the way of any genuine information or truth they profoundly influence the cultural behaviour of the people. Defining legend, Kimball Young has written, "A form of social myth based, in part, on historical fact, dealing chiefly with heroes and events related to the successes and failures of a group of society." In this way, legends are connected with events and heroes. And these heroes, in the majority of cases, are either religious or divine or, at least, believed to be so. And these events which deserve to have legends said about them are usually of a divine nature and suprasocial or extrasocial. As in the case of myths, the legends are also of an imaginary nature and in their transition from one period of history to the other or from one generation to the following they are apt to be modified considerably. Besides being of a religious nature they are also related to historical events and heroes. Those heroes to which legends are attached and about which legends are composed have great respect and influence in society even if they are only imaginary figures. It is often seen that the mass of humanity attempts to mould its life along the lines of the lives led by legendary heroes. For example, and to take an example near home, there are so many legends attached to the life of Shri Krishna in India that he is now considered on an even plane with God and placed on an equally high pedestal, with the inevitable result that there are few if any cultural or social spheres of Indian life that are immune to his influence. Folk tales and folk songs arise out of these legends. The common folk philosophy is based on these legends. These legends

also communicate many superstitions in society and many of these superstitions are of a religious nature.

EVOLUTION OR DEVELOPMENT OF LEGENDS

Kimball Young has enumerated the following factors in the account that he gives of the evolution of legends :—

(1) The development of legends takes place in the affective or emotional state of the observer.

(2) The perception of legendary stories is apt to be marred by defects through imprecise reporting in communication.

(3) The retelling of legends further modifies and changes or transfigures them.

(4) In these legends, certain preconceptions about the subject of the legend are also formed.

(5) In legends, the individual relating them misrepresents them.

(6) In legends there is a tendency to simplify the objective situation.

(7) In legends imagination is expressed in the form of stories and tales.

(8) In these, there is an effort or desire to influence the audience.

(9) They are purposely and intentionally composed artificially out of whole cloth as the expression goes.

(10) They are also influenced by the time period that passes between their actual perception or observation, if any, and their being retold.

In this way, then, the form of legends changes continually as it passes through its various stages of evolution and development, and yet, in spite of this, most of the people place such implicit faith in them that they are never tempted to think about their propriety or veracity and they accept it unquestioningly. Legends differ from religious activities. Religious tales are usually of a traditional nature and are limited by customs. The mind is the recipient of peace after one has related some or the other legend as is apparent from the telling of or reading of the *Bhagvad Gita*, the *Ramayana* and the *Satya Narayana*. In connection with the origin of legends, Kimball Young

has written, "The more common situations in which myths and legends have arisen and still arise involve religion and supernaturalism, economic matters and political problems."

KINDS OF LEGENDS

As a general measure one can say that there are many kinds of legends. And, generally, legends can be divided into the following classes :—

- (1) Religious legends,
- (2) Political legends,
- (3) Economic legends,
- (4) Social legends.

IMPORTANCE OF LEGENDS

The preceding description of legends is sufficient, presumably, to illustrate the social function of legends. They help the man to understand the events of nature and to elucidate them, besides helping him in his adjustment to Nature. They classify the ideals and values of society. In this way, they also provide the opportunity of acquainting oneself with the culture of the society that existed. And the profundity of their influence is amply reflected in the fact that because of their influence it is possible to base prediction of the future conduct of the individuals of a particular society on a knowledge of them. To them are attached the emotions, feelings and assumptions of the particular nation or society. Customs and traditions evolve on the basis of legends. Correctly gauging their importance, Kimball Young has written, "We must remind ourselves that man does not live alone in a colourless universe of passive objectivity, but in a subjective, emotionally toned world of attitudes and images, and that myth, ideology, and legend determine his conduct more than does the purely physical universe."

SOCIAL STIMULATION AND LANGUAGE

Q. 99. *Write a short note on—Social stimulation.*

Social interaction depends upon social stimulation. It is necessary that there should be some apparent or direct relation between two individuals. Social stimulation is admittedly of two types :

(1) *Primary Social Stimuli* in which individuals directly or perceptibly mutually stimulate each other. The main among these are the following :—

1. Gestures,
2. Emotional facial expressions,
3. Postures and movements,
4. Interjections,
5. Articulate speech,
6. Physiognomy or facial expression in repose,
7. Laughter.

(1) *Secondary Social Stimulation*—This type of social stimulation comprises those forms in which the relationship between individuals is of an indirect or intangible nature.

At this stage, having got over the preliminary description of the various forms of social stimuli, it would be efficacious to go into detail about them. Hence, as follows :

(2) *Gestures*—As a general rule almost every individual has recourse to gestures in the course of conversation in expressing or clarifying his idea. The dumb man can talk only through the medium of gestures but even the normal individual can use a variety of gestures such as winking, lowering the eyes, glaring, raising the hand, distorting the mouth, stamping the feet, furrowing the brow, etc., in order to give expression to his feelings. Evidently, all the various physical organs work in the process of manifesting emotions through the medium of gestures. And it is often said of women that

their eyes talk more eloquently than their mouths. They can even make their hands talk. And it is said of the legendary Sherlock Holmes, the wonder detective, that he could discover the truth or untruth of a statement by merely studying the manner of moving the lips of the speaker. This tendency to make the most of the body is fully exploited in literature where the signs and gestures made by the eyes for expressing some subtle emotions are a regular stock in trade.

Allport has classified gestures according to their respective bases and their nature. The following are the various classes :

(i) *Emotional gestures*—As is evident from the name, these gestures give expression to emotions and they are also born out of emotions. Some examples of this type of gestures would be grinding of the teeth, stamping the feet, making fists of the hands, shaking the head violently, etc. There are different gestures for different emotions and in specific culture these gestures differ from individual to individual within very narrow limits. And from these gestures, it is possible to deduce the internal state of the individual.

(ii) *Demonstrative gestures*—This particular type includes those gestures by means of which an individual points to something. For example, the finger is used to point out things or persons. People lift the hand to indicate a particular route. Similarly, the eyes are also used for the purpose of demonstrating.

(iii) *Graphic gestures*—Herein are included all those forms of gestures whereby imitation is effected. For example, it is not necessary to call someone fat, since the same effect can be achieved by making an expansive gesture of flinging the arms out, or by twiddling the finger to point out the thinness of a person, or to draw in the cheeks to indicate an under-nourished or famished person and other such caricaturing. This gesture serves a dual purpose inasmuch as it not only helps to describe the individual, it also helps to form a picture of him in the mind of the listener.

(iv) *Symbolic gestures*—Many of the thoughts and feelings of the individual are manifested and expressed by him

through the use of symbols. When a gesture is used to indicate these symbols then the gesture is called a symbolic gesture. One very good example of this would be the dance form called ballet in which a story or incident is enacted on the stage but always in the form of a dance. The actual dance as well as the various parts of the body and the expressions on the face express the incident to which expression is to be given.

(v) *Habitual gestures*—In some cases it is seen that people develop a habit of making gestures and then they keep on making the gestures from sheer force of habit rather than any necessity for making the gesture. Evidently, it is not possible to make any sense or to derive any meaning from such gestures but they can definitely mislead any person who is not acquainted with the person who makes them. For example, some people keep on furrowing the forehead, or moving the shoulders while some others have a habit of shaking the head.

(vi) *Autistic Gestures*—These gestures can be said to be unconscious in two respects—one, that the person who makes the gesture is not aware of their intention and cause while in the second respect the person observing them cannot make any head or tail of them. In order to make any sense of them or to find out their meaning it is necessary to analyse the causes seated in the unconscious. The function is performed by psychoanalysts and mental doctors and psychologists. Some of the gestures of this kind are biting nails with the teeth, biting pencils or any other objects held in the hand etc. It is generally believed that such gestures arise from some mental conflict or restlessness.

(2) *Emotional facial expression*—It is a commonly known fact that people can guess the mental state of an individual from his face. It is a proverbial saying that the face is an index of the mind. Not many people can successfully conceal their emotions because their feelings are expressed by their face. The facial expression is altered when a different emotion becomes prominent in the mind. For example, the face lights up when happy, becomes elongated and haggard when distressed, red when embarrassed, etc.

(3) *Postures and Movements*—Posture implies the position

of the body and the various parts, such as standing upright, or standing bent, lying in a horizontal position, preparing to run, etc. Movements of the body include such various movements as running, shivering, falling, etc. These different postures and movements also perform the function of gesturing and they also serve to indicate some definite state of mind. For example, standing straight and upright indicates the emotion of contradicting or opposing another person.

(4) *Interjections*—The emotion of awe or fear or astonishment spread on the face of an individual indicates his mental state concerning some object, person or circumstance.

(5) *Articulate speech*—Man uses the instrument of speech in order to express his feelings and even resorts to oratory. This mode of expression, viz., language, makes adequate use of symbols and gestures.

(6) *Physiognomy or facial expression in repose*—The expression on an individual's face even when he is not excited by any emotion seems to manifest his feelings.

(7) *Laughter*—Laughter is a social stimulus. We also feel like laughing when we observe another who is amused but what is even more amusing is the eccentricity of other individuals. Laughter, while on the one hand it is a means of relieving internal tensions, is also on the other a mode of expressing one's feelings for another. The meaning that is inherent in laughter is derived from the context in which it arose since laughing when the occasion does not seem to demand it is indicative of either foolishness or animosity. When two or more people laugh at the same thing or are amused by the same object then it is possible to assume that their viewpoint concerning it is similar.

Q. 100. *Language is a social product. Explain the statement and discuss the role of language in social life.*

(Karnatak 1965)

ORIGIN OF LANGUAGE

One major cause or reason for the present state of human culture and civilization through constant development is the dexterity that man has achieved in the use of language. People have evolved language as a medium through which ideas and

thoughts can be expressed and hence exchanged. Animals are so much backward and underdeveloped because they do not have the facility of language. What is language? It is comprised of words, symbols, signs, etc. The name that we give to any particular object exists in conjunction with all its various qualities. The moon will radiate its coolness whatever the name given to it. But can the name sun be designated of the moon? If not, why? The reason is that in different cultures different names are given to indicate different objects and though these names are susceptible to minor variations but they cannot be changed completely. If this permanence were not true, then the language would be deprived of all its purpose and meaning. Hence it is that it is considered necessary to determine the meaning of any term before entering into any discussion upon it. If two people are interpreting the same term in two different senses then their discussion upon it is a waste of time and energy.

THE POWER OF WORDS

There is practically no limit to the power that words can wield. When the words are given the shape of slogans then they become even more powerful than the bullets fired from a gun. When Karl Marx gave the labourer class of the world the slogan—"Workers of the world unite! what have you to loose but your chains?" many of the countries in the world were left with a crisis and a revolution on their hands. In democratic states the three words, equality, fraternity, and liberty, have great importance. This importance was first attached to these words at the time of the famous French Revolution. What is there in the word 'thanks' that it pleases the hearer and receipient? The word is used to express the recognition of an obligation bestowed on one. Concerning the importance of words and the power that is inherent in them Stuart Chase has written, "A Japanese word, *mokusatsu*, may have changed all our lives." This word has two different meanings: taken in one sense it means disregard or infringement while understood in another sense it means abstaining from commenting upon. In 1945 the Japanese Cabinet adopted the policy of *mokusatsu*, denoting the latter sense in

reply to the challenge thrown to them by the Allied Nations. But in its translation it was interpreted in the former sense. The result was that atom bombs were dropped on Hiroshima and Nagasaki killing many thousands and rendering many more homeless.

SOCIAL ROLE OF LANGUAGE

The importance and the power of words also, by implication, indicates the importance of language. As has been indicated earlier, one main cause of man's superiority over the animal world is his skill in using the instrument of language. The following are the main facts concerning the importance of language :

(1) *Language is the basis of intellectual development*—Julian Huxley has written, "The evolution of verbal concepts opened the door to all further organisations and achievement of man's thought." There is no gainsaying the fact that the present development of man is possible only because there has been language.

(2) *Human culture is based on language*—In the words of Kimball Young, "Language is surely a *sine qua non* of human culture and without language culture could not exist or operate." In any country in human society the language has developed to the same extent to which the culture there has developed because in the absence of development of language there can be no development of culture.

(3) *Language is the basis of social interactions*—In the absence of language all the day to day businesses of man would come to a standstill. Social interactions such as cooperation, competition, conflict, etc., would become impossible. Concerning the importance of language in the mutual relations between persons in human society, Sheriff and Sheriff have astutely observed in their treatise, *An Outline of Social Psychology*, "Human interactions and social life as we know it depend upon the use of words or gestures which are understood by the individuals taking part."

RITUALS AND SYMBOLS

Q. 100. *What functions do rituals and symbols perform in society? Give examples.* (Agra M.A. 1955, 57, 58)

WHAT ARE RITUALS ?

Rituals and symbols have much importance for the homo-sapiens. In almost all ancient or modern tribes different special occasions warrant the observance and performance of specific rituals. And particularly in the case of marriage the performance of some rituals is almost inevitable in all societies. Besides this important occasion, all other occasions that can conceivably and profoundly influence the life of an individual is usually marked by the performance of some or the other ritual at the inception of this occasion. Some such occasions would be the construction of a new house because the Englishman's home is his fortress, starting any new work, some activity concerned with agriculture, and many other such occasions. Rituals have the recognition of society. They are modes or methods of conduct or behaviour, and methods that reflect the individual's awareness towards society. In this way, rituals are forms or modes of behaviour recognised by society that are performed or employed on particular occasions.

RELIGION AND RITUALS

One can observe a great difference between the rituals performed in two different societies on various occasions. In the tribal societies many of the rituals are of a very cruel and painful nature and sometimes even involve the death of individuals. But what is universal is the deep relationship between religion and rituals that is to be seen almost inevitably in almost every society. Some thinkers, among them Durkheim, have interpreted this depth of relationship to mean that religion is the origin of rituals. But the majority of thinkers do not subscribe to this viewpoint because the sphere of relig-

ion does not coincide with the sphere of ritualism. Rituals are undoubtedly one aspect of religion but religion is also something much more than the mere performance and observance of rituals. And looked at from the other side, rituals are not restricted only to the field of religion. Ritualism includes many of the aspects of art and culture. Consequently, it is not correct to observe that rituals are invariably religious in nature. One finds the existence of rituals for circumstances which have no connection whatever with religion. There are, of course, social occasions on which there are religious rituals. But nevertheless, there can be no doubting the fact that religion does give meaning and existence to a great number of rituals. For example, in India, among the Hindus one comes across almost innumerable rituals that grace many religious and other purely social occasions. In fact, one can discover rituals in any field of conduct.

RITUALS AND ART

Despite its predominantly religious flavour, rituals also have a profound relationship with art. According to Harrison, art has arisen out of and originated in ritualism. Ritualism here implies rituals in the field of religion. But as we have had occasion to observe earlier, rituals are not exclusively of a religious nature and similarly art is also not always religious. And particularly in the modern age religion and art are far removed ; one is almost tempted to say that they have nothing in common and even to deny that there ever existed any common grounds between them. Hence, the idea that art originated in religious rituals is an untenable theory. On the other hand, the presence of rituals in art is not inevitable or indispensable. The truth of the matter is that there is no inevitable relationship between art and rituals.

SOCIAL IMPORTANCE OF RITUALS

Rituals concern and are found in the social life of the human animal. It is only natural therefore that the greatest importance that attaches to them should concern the social life. In a country like India, or at least in India itself, all the rituals that are performed on various occasions have as much social importance as the religious importance that attaches to

them. In this way, rituals also help in social control. For example, the rituals that are performed on the occasion of marriage help to strengthen the bonds that are inherent in this social relationship and also to grant its social recognition. The rituals contiguous with this occasion are both social and religious. The rituals that are performed on the occasion of 'Yagyopavita' observed by the Hindus, exercise considerable control on the individuals. In Hindu society much importance is attached to the performance of rituals. The ritual observed at the time of marriage is intended to socialize the individual because he takes an oath to prolong and elongate the life of the community through causing his female counterpart to procreate and bear children. On the subject of rituals in the Hindu society, Valvalkar has observed that the form or performance of each ritual clearly indicates that from the point of view of both individual and social benefit some new responsibilities are being placed on the individual the faithful observance of which is his main duty. Upanayan, marriage, etc., are rituals that are not intended merely for the individual's edification but also for awakening him to his responsibility towards the society. In this way, rituals serve to maintain intact the synthesis and adjustment between the society and the individual.

RITUALS AND SYMBOLS

Symbols and rituals are closely related. Symbols have much importance and significance in both individual and social life. For example, the flag is believed to be the symbol of the country and hence it is held in great respect. Modern art utilises all kinds of symbols to give expression to the various postures, situations, emotions, etc. And symbols are to be seen in every aspect of the life of man. It is conventional to fold one's hands and leave the chair when a senior person approaches. This activity is the symbolic expression of respect.

FORMS OR TYPES OF SYMBOLS

It is evident from the study of symbols that the meaning of a symbol is far more comprehensive than its perceptible meaning, and the meanings of symbols are continuously deter-

mined. Symbols can be classified in the following manner :—

(1) *Referential symbols*—As is evident from the term applied to this particular form, this symbol serves to provide information or introduction concerning some individual or person or object. For example, the red light is a symbol of danger.

(2) *Condensed symbols*—These symbols are utilised to express in compressed form something that is too detailed to admit of economic or convenient transmission or expression. An example of this is shorthand or the Morse Code.

SYMBOLS IN HUMAN LIFE

Symbols are to be seen in every aspect of human life. Two of the more important fields in which symbols abound are politics and religion. Some examples of the symbols that are employed in the field of politics are flags, vociferous slogan shouting, different kinds of posters, etc. In social life the etiquette is purely a matter of symbolic expression. Social-behaviour such as moving in society, casual conversation, mutual behaviour, are all expressed through the medium of symbols. Another field of social life in which symbols find abundant use is education; the degrees that are given to candidates who succeed at examinations are symbolic expression of their respective educational status.

Human life and conduct are both subject to constant change. The result of this fluctuation is that no object or thing or form of conduct has the same value or meaning at all times and places. The symbolic meaning and expression of many things changes as time progresses. For example, the meaning that was once attached to the Gandhi cap in India is no longer existent. The symbolic content has undergone a change. In many rituals ample use is made of symbols. For example, in India, one can see the symbolic meaning in many small and apparently insignificant things used on such occasions as marriage, upanayan, etc. The religious string worn around the neck during upanayan is itself a symbol.

PSYCHOLOGY OF REVOLUTION

Q. 102. *Write a short note on—Psychology of revolution.*
(Agra M.A. 1959)

Discuss important aspects of revolution from the point of view of social psychology.
(Agra M.A. 1958)

Write an essay on the psychology of revolution.
(Agra M.A. 1960)

Describe the chief aspects of a revolution from the point of view of social psychology.
(Agra M.A. 1957, 55)

WHAT IS REVOLUTION ?

The connotation of the term revolution is clarified and explained by the distinction drawn between it and the process of evolution. The word 'revolution' is employed in three specific senses. When in any state some people or a large group of people revolt against the existing government and completely change the governmental organisation, it is called 'political revolution.' Political revolutions and uprisings are common and almost normal incidents in the histories of most nations since revolutions of this kind keep taking place from time to time. Revolution denotes the sudden and abrupt change in the customs, behavioural patterns, values, etc., of a society. In this process the beliefs, attitudes and habits of the general public are completely changed. Cultural revolution comprehends religious and economic revolutionary processes but the most comprehensive is the social revolution in which process the entire social structure or organisation undergoes very considerable change and modification as a result of which the patterns of social institutions, classes, status, actions, etc., are suddenly and greatly changed. Although social revolution is the most comprehensive process yet the most popular form of revolution is the political. As Kimball Young has written in his work, *A Handbook of Social Psychology*, "For our pur-

poses, we define revolution as an abrupt shift to new forms of power or authority within a nation state."

THE PSYCHOLOGY OF REVOLUTION

Revolution has its various aspects such as political, economic, social and others, yet fundamentally it is a psychological process. It is this psychological aspect and nature that is analysed and studied by social psychology. According to this science, the following are the main psychological factors at the root of revolution :

(1) *Explosion of repressed drives*—In the opinion of many psychologists, revolution is the explosion or collective outburst of repressed drives. Most of the modern psychologists hold that the desires and tendencies that the individual represses or suppresses are not completely eliminated from the mind but they rather manifest themselves even more violently as a violent reaction when the right opportunity presents itself. When, in a country, various kinds of desires and tendencies of the people are repressed and are not allowed the change to manifest and expend themselves, then in most people some sort of reaction takes place. And it is this same reaction that in collective form assumes the proportion of revolution. It is Freud who has specifically explained the reaction of repressed desires. In his *The Sociology of Revolution*, Sorokin has written, "The immediate cause of revolution is always the growth of 'repression' of the main instincts of majority of society, and the impossibility of obtaining for these instincts the necessary minimum of satisfaction." When the necessary instincts of a majority of the population remain dissatisfied, or satisfaction becomes impossible, and repression increases, then the reaction to this suppression expresses itself in the form of revolution.

(2) *Expression of unconscious and lowly passions*—In order to explain revolution Lebon has adduced the simile of mob behaviour or crowd behaviour. Just as in crowd behaviour the unconscious and lowly passions of the people find expression, in the same manner revolution is caused by the same factors. It is often seen that in times of revolution the behaviour of the people is just as excited, irrational and

emotional as is the case with a crowd. The major constituents of the revolution are derived from the suppressed, tortured and frustrated morass of humanity that form the masses. In a revolution they turn a deaf ear to every one and are prepared to do practically anything. And hence one comes across actions done by people which cannot be equalled by any human being possessing his faculties. During the French revolution even the women murdered people and sucked their blood. In this way, in a revolution, extreme cruelty is witnessed and most of the people behave like animals, as if they were reluctant to forget their origin.

(3) *Expression of unconscious desires*—According to Sigmund Freud, the exploited and tortured beings in society foster feelings of hatred and animosity towards the administrators and upper classes in their unconscious minds. In his infancy the individual hates his father because of the latter's tyrannical and strict administration, and later on in life this hatred is transferred to the administration and power. In a revolution it is this same hatred that is collectively manifested and expressed and efforts are made to destroy the power and its representatives.

It is evident from the foregoing description of the various opinions concerning the psychological factors in revolution that the psychological foundations of revolution are formed particularly of repressed desires and instincts. As L. P. Edwards has written, "People come to feel that their legitimate aspirations and ideals are being repressed or perverted, that their entirely proper desires and ambitions are being hindered and thwarted." What must be kept clearly in view is the fact that the psychological causes are not the momentary or immediate causes of revolution but rather the fundamental causes. In other words the psychological factors create a readiness in the individual for revolution. In the absence of this readiness or psychological preparedness, there can be no revolution because, be the political, social and economic conditions what they will, they are not sufficient to induce the group to take any positive action. In the words of Kimball Young, "We may say in fact that no revolution is possible until the psycho-

logical moment has arrived. There must be a definite 'readiness' for revolutionary behaviour."

CULTURAL CAUSES OF REVOLUTION

As has been indicated at an earlier juncture, revolution is caused by factors other than the purely psychological ones. In addition to the psychological factors there are some cultural factors that help to precipitate a revolution. These factors are also important contributory factors of circumstances in the final result. Ogburn and Nimkoff have written, "Revolution is a rapid change of some magnitude in culture." As and when the existing and traditional institutions, dogmas, customs, mores and traditions, etc., become continuously less capable of satisfying the needs of the people, the society becomes marked with unrest and perturbation and disturbance. The people revolt. And the residents of urban districts have a particular role in this revolt. Because of the more facile availability of the means of suggestions and propaganda in the urban areas in comparison with the rural areas, revolutionary ideas circulate more rapidly among the urban population than they do among the rural population. And even otherwise the urban population on the whole is more in favour of progress and novelty and opposed to tradition and stagnation. And it is in this class that the revolutionary spark finds the most receptive substance and it easily produces a conflagration. If new notions and thoughts, inventions and novel things find their place in society easily and without resistance and as a matter of course, then the necessity of revolution is avoided. But this does not happen because there are many individuals in society who are opposed to change which adversely affects their vested interests. Hence, revolution becomes necessary and is inevitable. Myths, emotional symbols, legends and stereotypes also have a hand in this. It is the change in them that induces revolution. Kimball Young writes, "The rise of a new social myth means that the desires, beliefs, attitudes and habits of the people have been altered. The new myth is the promise of a new heaven and a new earth."

ECONOMIC CAUSES OF REVOLUTION

In addition to the cultural causes of revolution there are

some economic factors that are important in this connection. In the opinion of the famous revolutionist, Karl Marx, the main causes of revolution are of an economic nature. According to him, the increase of the disparity between the various social classes and the exploitation of the poorer classes by the richer class in society leads to a situation in which revolution becomes inevitable because the exploiters are not prepared to voluntarily relinquish their power. According to the Marxist thinking the main factor at the root of revolution is class struggle which is caused by the exploitation of the labourers and the farmers and agriculturists at the hands of the rich classes. The leaders of revolution are these exploited farmers and labourers. What must be kept in view here is that it is not possible to say definitely in exactly which economic condition will a revolution be necessary. Actually, it sometimes happens that a revolution does not take place in even a very poor country while it does take place in a comparatively richer community. For example, in India the labourers and agriculturists have never revolted despite their having been subjected to extreme exploitation and continuous poverty and hardship. On the other hand, in 1918, when the German agriculturists revolted against Kaiser their economic condition was not very poor. Similarly, in the 1917 American revolution the economic condition of that country was fairly good. The fact of the matter is that even at the root of economic causes, it is the psychological factor that is at work. Whatever may be the condition of the economy in the country the people will revolt if they have come to believe that it is necessary to improve their economic condition since such belief leads to an increase in the dissatisfaction that is inherent in life. It is not the extent to which the agriculturist and the labourer is exploited that is the determining factor of whether a revolution will take place. It is not the decisive factor. What is also needed is hatred and disgust for the moneyed classes and the landlords in the hearts of those who serve them. It is only when these strong emotions are aroused that the revolution can take actual shape. It is for this reason that the revolutionaries pay particular attention to arousing and inflaming these feelings.

POLITICAL CAUSES OF REVOLUTION

And, finally, we come to another important aspect of the causes of revolution, the political causes of this phenomenon. In different countries there is continuous conflict between various political parties and leaders for political power. Taking advantage of the various opportunities that present themselves, they do their best to persuade the public opinion to support them and to encourage it to denounce their political rivals. For example, the communist party always aims at arousing and enraging the labourers and agriculturists in order that the party may be able to gain power. In this manner, revolutions happen and are caused for political interests.

PSYCHOLOGICAL PROCESS OF REVOLUTION

Four constituents are believed to complete the psychological process of revolution. The first stage includes those individuals who suffer the injustices and dream of improvements in their condition. They entertain the hope that these suggestions and improvements will be implemented. But when this does not happen, the second stage of revolution presents itself in which the disappointed public becomes eager for change and variety. In the third stage the people have to suffer even greater difficulties and troubles and hence the revolution takes place. In the fourth stage, one finds that new institutions have taken the place of the old institutions and culture. In this way, it is evident that while seen from outside the revolutionary process appears to be an abrupt phenomenon, this is not true since like any other occurrence the revolution is the result or the culmination of a continuous process.

IMPORTANCE OF THE PSYCHOLOGICAL ASPECT OF REVOLUTION

The various aspects of revolution are clearly depicted in the discussion on the psychology of revolution in the preceding pages. Revolution is a complex process which is fundamentally of a psychological nature. In addition to its psychological aspect, its political, economic, social and cultural aspects are also important. But from the point of view of social psychology the psychological aspect is the most important. In this psychological aspect are included the explosion of repressed drives, the expression of unconscious and lowly passions,

expression of unconscious desires and the explosion of emotions. The absence of any one of the political, economic or cultural aspects does not militate against occurrence of a revolution but if the psychological factors are not active then a revolution cannot occur.

THE SOCIAL PSYCHOLOGY OF WAR AND PEACE

Q. 103. *What light does psychology throw on the problems of war or prohibition?*

(Agra M.A. 1956)

Write an essay on the social psychology of war and peace.

PSYCHOLOGICAL CAUSES OF WAR

(1) *The tendencies of aggression and combat*—As has been indicated earlier, it is the opinion of some thinkers that wars are caused by the instinct of aggression. This contention has been borne out by some psychologists also. But the researches of many anthropologists have almost conclusively proved that the instinct of aggression is not innate and universal. For example, the Arapesh people of New Guinea are of a very peaceful and quiet nature. Then, war cannot be the exclusive expression and manifestation of the instinct for aggression. It is a matter of common knowledge that this instinct is satisfied and sublimated through the medium of various games and sports. According to the tenets of modern psychology, no instinct is incapable of variation and modification or sublimation. Each and every one of the tendencies of man can be changed to a considerable extent. If people have been fighting wars all through the ages to the present day, it does not necessarily follow therefrom that war is inevitable. In the book *The Causes and the Prevention of War* Dunlap has written that from the viewpoint of instincts our tribal ancestors possessed the instinct of not bathing. But, even though taking a bath is not quite as popular today as it ought to be, nevertheless we have achieved adequate success in removing the instinct of not bathing and it has been replaced by the instinct of bathing. A thousand years ago it was quite as absurd to say that because people generally remain dirty there is no real hope that they will ever be clean

and tidy as it was to remark thirty years ago that because men have always been fighting there is no power that can turn them into peaceful individuals and beings.

(2) *The will to power and the mastery motives*—Nietzsche believed that the will to power is universal in man. And Adler places supreme importance upon the mastery motive in man. As a result of this instinct, the rivalry and competition is increased. But it has been learnt from the researches and studies of various anthropologists that the motive of mastery is neither innate nor universal. For example, the Zuni and Hopi Indians are found deficient in this respect. The mastery motive is not particularly dominant in them. In actual fact, it has been proved on the basis of many experiments that acquired or learned patterns are involved or assimilated in the conduct in war. It is true that the individual wants to retaliate when his self-respect is injured but it is not necessary that for this retaliation he should have recourse to violence.

(3) *Instinct of war*—Some thinkers have gone to the extent of regarding war itself as an instinct. Warlike behaviour is found in the case of ants and some other species of animals. But war cannot be said to be innate in the human race. In his famous work *A Social Psychology of War and Peace*, Mark A. May has written that the instincts for both war and peace are dependent upon man's habits and the conditions of his environment. Further, some thinkers are inclined to believe that men can learn to abstain from war just as they have learned to indulge in it.

(4) *Vested Interests*—It is a psychological fact, and was known even before any science like psychology ever existed, that man is selfish and is untroubled by thoughts of harming others in his efforts to gain his own ends. Taking this fact into consideration some people have come to think that bankers, traders dealing in the implements of war and other interested parties initiate war in order to achieve their own ends. There can be little doubt that wars are often initiated in order to protect and even enhance vested interests but from this it cannot be concluded that such is invariably the case or that this will inevitably happen. It is seen that in times of

war, the economic organisation or structure in society is violently shaken by the war and hence many traders and businessmen vociferously object to war.

(5) *Need for war*—Man quickly tires and wearies of an even and monotonous life and he desires change and variety and excitement in his life. Some people attribute war to this desire of the human animal. In *Men Like War*, L. C. Rosten has written, "The army offers the thrill of uniform, the variety of cherrons, the pride of decoration for bravery. There is the irresistible excitement of the drums and the intoxicating pleasure of.....the military band. There is the melodrama of flags, pageants, parades, extravagant oratory and the glorious thrill of being worshipped, by the mothers, sweet hearts and the multitudes that live in the boulevards." There can be little, if any, doubt that the soldier does receive such excitations and stimulating experiences from war. Some people come by fame and renown in war. There is danger in war and people revel in the pleasure that they get in facing the dangers and fighting them. Further, in war many things are accepted as normal that would otherwise be looked upon as abnormal. It gives a free licence in many things. But the misery, bloodshed, poverty, and suffering that are the result of war are too overwhelming a compensation for this excitement that the soldier gets from war and no sane and sensible person would welcome war if he is alive to the reality of war and all that it entails.

(6) *Psychological suggestions*—At the root of war is another psychological cause. It is the suggestion that war is necessary and inevitable. When this suggestion circulates in the general public the people become agitated and excited and they then demand war and prepare to make all possible sacrifices.

(7) *Other psychological factors*—The social psychologist, Britt, has indicated that it is true of every particular individual that his wartime behaviour and conduct is influenced by the desires of novel experiences, security, bravery, leadership, etc. In this manner, there may be all kinds of psychological factors and elements at the root of war. Sometimes one sees the expression or manifestation of suppressed hatred in war.

Some prejudices and stereotypes also function at the root of war. War is a reaction to a danger or crisis. When the country is faced by a crisis, the people of the country come forward to do their bit and there is literally nothing at which they will stop in this condition. At such a time all people support the idea of war even if there is some alternative which can replace war. One psychological factor at the root of war is fear also. On the other hand it is not unusual for the racial or nationalistic prejudice or mental aberration of the leader to become the cause of war. The tendency towards bureaucracy is itself a cause of war.

SUGGESTIONS FOR PEACE

The establishment of permanent peace demands that some other facts in addition to those mentioned above should be kept in view. These facts are the following :

(1) *Education for peace*—Just as man learns to fight and go to war, he can also learn to live peacefully. For this, it is necessary to educate the public and particularly the young men and women in peace so that they can learn to look upon themselves as citizens of the world and work as members of an international organisation.

(2) *Development of international relations*—The most facile and practicable method of eliminating the prejudices, stereotypes, etc., that are present at the root of war is to promote to the greatest extent the international relations. And for this it is necessary to create the greatest possible number of international institutions in each and every region of the world. This will help to enhance international cooperation and people will get the opportunity of coming into contact with each other. Consequently, international objectives will be present before the people and unity will improve.

(3) *Social and economic welfare*—Social and economic inequality is the greatest single enemy of permanent peace. If peace of this nature and form is to be made a reality, it is necessary that the social and economic inequalities such as poverty, insecurity, untouchability, racial segregation and colour bar should be completely and permanently eliminated. The peoples of all the nations of the world should be helped

to achieve social and economic welfare.

From the above discussion it is evident that if war is in fact to be eliminated it is necessary to make efforts in all directions such as the economic, political, social and others. It is of course true that the greatest effort will have to be in the sphere of psychology. And it is in this direction that the suggestions of social psychology have their greatest bearing.

Q. 104. *What do you understand by 'Cold War'? What is the role of propaganda in this warfare?* (Agra M.A. 1959)

Discuss the psychology of cold war. (Agra M.A. 1958)

Today, there are more cold wars than wars. In the world that we know today, all the countries maintain a respectable front in the eyes of every other country and nation and no one is prepared to openly contradict international public opinion. Everyone believes that force, violence and war are detestable. All are opposed to aggression and hate aggressors. In this way, on the one hand, public opinion opposing and objecting to violence and war has been evolved but on the other hand, the leaders and political parties in different nations are just as desirous to win national interests as they were before the evolution of this public opinion. Even today, most of the nations are not prepared to consider the benefit or harm of another nation where their own interests are involved. Even today, they are prepared to achieve their objectives by hook or by crook but at the same time they do not want to lose their respectability in the eyes of the world. Hence it is that in the world of today, we have cold wars instead of armed conflict.

PROPAGANDA IN COLD WAR

Cold war is a psychological war. It is better described as a war of nerves. In it, one waits and sees which of the two contestants will crack under the strain first. The main weapon in a cold war is propaganda. Nations involved in cold war resort to all such modes of propaganda as radio, newspaper, television, etc. Through the media of all kinds of propaganda efforts are made to present one's own view as the correct one and to disprove and discredit the contentions of the other side. Delegates are sent to other countries the objective of

which is to propagate a viewpoint favourable to one's own country. Propaganda is a psychological medium of turning and moulding public opinion according to predetermined objectives. As a result of propaganda, the public opinion changes of itself. And in indirect propaganda, the people fail even to comprehend the objectives of the individuals directing the propaganda, while their opinions undergo change. A change in opinion influences beliefs, attitudes, etc., and it is while hidden behind these that the intelligent politician gains his ends.

WAR AND COLD WAR

As has been mentioned in the previous paragraph, cold war is a psychological war. In it, what is attacked is not the body of man but his mind and his psychology. War endangers the very existence of human beings whereas the cold war does more to modify their thoughts and attitudes. War tries to destroy or defeat the opponent by the power of arms. In cold war, the same objective is achieved through the medium of persuasion and the pressure of international public opinion because in it efforts are made to induce the people of the opponent nation to revolt against their own government. The result is that the control that the government has on its people is materially reduced. The people lose faith in their government and sometimes indulge in anti-government activities.

OBJECTIVES OF COLD WAR

The following are some of the objectives of cold war :

(1) *Defence and Deterrence*—Through the medium of cold war a country tries to protect itself from the deceptive and misleading propaganda of the opponent and it is by the same methods that it can deter the activities of its opponent.

(2) *Protection of ideology*—The capitalistic, communist and democratic countries initiate cold wars among themselves in order to protect their own ideologies and also to refute the views of the other philosophies. One of the main reasons behind the cold war that continues between America and Russia is the protection of their respective ideologies.

(3) *Persuading the public*—In its psychological form, the cold war is a means to persuade the public to accept one's own

ideals. Through it efforts are made to make the general public accept the ideals of the propagandist and forget the ideas of the opponent.

(4) *Contradiction of the opposing government*—In a cold war, the opposing government is constantly opposed and contradicted. Even its creditable activities are presented in a bad light and all its dirty linen is washed in public, in the eyes of the entire world. Sometimes, what is done is that a national of the opposing country is persuaded to come over, and then through the medium of newspapers and radio he is made to criticise his own government and country. When this individual recounts the injustices heaped by his government on his own people, then it is natural that his words should appeal to his people. In this manner, the objectives of the people who initiated the cold war are achieved. In this way, the capacity and power of the opponent is reduced by means of constant critical propaganda and those parties in the enemy country are encouraged that will help to establish a government favourable towards the initiators of the cold war.

(5) *Helping a friendly government*—Once a government that favours the propagandists has been established, then the propagandists turn their propaganda and cold war against those who oppose this government. The aim behind this activity is to ensure the continued existence of the friendly government, since this ultimately benefits mutual trade, etc.

(6) *For attainment of specific objectives*—In much the same manner a cold war is sometimes intended to influence some government or nation or some political party in such a manner that it will be induced to make some political or economic concessions, in the form of trade monopoly or the permission to keep the army. Cold war often succeeds in attaining such objectives.

(7) *Putting pressure against the enemy*—Sometimes a cold war is started with the express intension of dissuading some country from supporting the enemy and of persuading it to provide financial and military assistance against the enemy. In order to render this strategy effective, the government in that particular country is forced and even coerced into accept-

ing economic, military, or technical assistance. It is only natural that after this that nation will favour the initiators of the cold war and will turn against its enemies.

It is clearly evident from the foregoing description of the objectives of cold war that in this, very often the objectives are concealed and the initiators proceed on an essentially psychological basis.

WHY ARE THERE COLD WARS TODAY INSTEAD OF WARS ?

The cold wars, the modern versions of the old-fashioned wars, are caused by the same factors that caused the wars in the old days. In other words, the objectives for which wars were fought in the ancient times no longer necessitate those extreme measures for their achievement in the present context. Today, it is the cold war that achieves those same objects. Why did this change occur ? There are some very definite causes why this change did take place. They are as follows :

(1) *Modern war is more expensive*—In the modern era of science, war is an expensive affair because it is fought on land, in the air as well as in water, and it further involves the entire population of the country, not only its army. In the ancient days, the armies fought with each other while the people continued their leisurely ways, unaffected by the clash. In a situation of war in the modern time the entire economic organisation of the country is forced to bear a very heavy burden which cannot be borne for a very long time. And irrespective of whether the country wins or loses in the war, its economic organisation is completely disrupted and even shattered. The result is a fall in the standard of living and greater poverty. At the same time, the number of crimes in the country also increases. In this way, and because of the serious shock that it suffers, the economy is incapable of achieving the same level of prosperity for a very long time. On the other hand, the economic condition of the people is not influenced during the progress of a cold war. It is for this reason that cold war has replaced war.

(2) *War does not bring victory of principles*—As has been indicated at various stages earlier, one of the main aims of cold war is the propagation of one's own ideology and the

refutation of the other's principles. This end cannot be achieved through the medium of war. Arms cannot spread principles and ideologies because they are not things that can be forced on people. It is for the people to adopt them. Hence, for this the most appropriate means is propaganda and not arms. The conflict that exists between the ideals of communism and democracy cannot be resolved by war and fighting. Hence, it is through the medium of psychological war that America and Russia are trying to gain victory for their respective ideologies.

(3) *War threatens to annihilate the entire human race*—In the days gone by, the wars were capable of wreaking only limited destruction in terms of individuals killed, and this number included only those directly involved in it. But modern warfare is capable of devastating the entire human resources of the nations engaged in it, and it is even possible for one war to wipe the entire human race off the face of the earth. Since the discovery of atomic and nuclear energy and the invention of atomic weapons the entire human race is threatened by the prospects of annihilation in the event of a war. Any war in which these media of mass destruction are employed will spell automatic disaster for humanity. And it is not only the present existing brand of humans that are threatened by destruction in this way but also all the forthcoming generations. Some scientists hold the belief that if an atomic and nuclear war takes place, not a sign of life will be left on this earth. Hence, modern warfare is fatal not only to those who are participating in it but also for those who are indifferent to this show of hostility and have nothing to do with it, one way or the other. And, any war at all can take on the form of a nuclear conflict at any time. This is one of the reasons why all kinds of armed conflict are assiduously avoided in the modern context and its place is taken by cold war.

(4) *Improvement in the techniques of psychological warfare*—In the modern world any number of new techniques and methods of psychological warfare have been invented through the medium of which people situated over a large area can be

effectively influenced. These techniques of psychological warfare are also available to all the nations, and hence in the modern world, armed conflict has been replaced by psychological war, or what is known as a 'war of nerves.'

(5) *Victory through resistance*—James Forrestal has written, "The surest way to avoid war is to make it clear to any possible group of enemies that the risks of engaging us are too great to make it worth while." In this way, victory over other nations can also be achieved through contradicting war and robbing them of their self-confidence. One good example of this method of avoiding war is continued testing of atomic weapons that is being indulged in at the moment by a number of nations. America, Britain, Russia and some other leading nations almost momentarily advertise their programmes for the testing of atomic weapons so that the enemies should beware of their powers and should desist from any aggressive activity. Another method contradicting and avoiding warfare is to enter into a mutual defence treaty. At present many of the powerful nations such as Russia, America and England have entered into such contracts and treaties with many nations. The benefit derived from such an activity is that no one nation dares easily agitate any of the members of such a club.

PROCESS OF COLD WAR

The process of cold war is of a psychological nature. In his book, *Sociological Aspects of Psychological Warfare* R. Sorenson has written, "The means of psychological warfare are its weapons, words and deeds are its ammunition, with the added consideration that words and circumstances under which they are conveyed often are viewed as deeds *per se* in the target system." In this way, in the cold war, words are used in many numerous ways which serve the purpose of propaganda, motive, threat, example, assurance etc., as and when the circumstances warrant a particular use. The department most intimately related to and involved in the cold war is that of foreign affairs. In some few countries some individual and private organisations also participate in this activity and sometimes such activity is lavishly financed by the capitalist class

of society.

MEANS OF USING WORDS IN COLD WAR

As has been indicated earlier, the main weapon and means of the cold war are the words. These words are put to use through the following media :—

- (1) Broadcasting and relaying through radio or television.
- (2) Posters and paper cartons that are dropped from aeroplanes or balloons or are sent through post.
- (3) Protest notes that are sent to the government that is hostile.
- (4) Debates in organisations of an international nature such as the United Nations Organisation.
- (5) Overt and invisible or inapparent diplomatic moves.
- (6) Declarations made by government officials in the midst of the public or in press conferences, or from the government benches in the Parliament or in debates.
- (7) Propaganda through magazines, films or newspapers.

METHODS OF PSYCHOLOGICAL WARFARE

The following methods are adopted in psychological warfare :—

(1) *Exhibition of power*—Efforts are made to frighten and to overawe the other countries by exhibiting power and strength through atomic tests and soldier rallies and other comparable methods. One nation tries to intimidate the other.

(2) *Assistance*—Another method of controlling other nations is to render to them economic, medical, political, technical, military or other help. In this way, they are brought under the influence of the one who is rendering resistance and they are at the same time persuaded to contradict its enemies.

(3) *Discriminatory activity in trade*—Attempts are made to intimidate or influence other nations by boycotting the goods produced by them and put in the world market. The other aspect of this is controlling or influencing a nation through giving it bounties in the form of relaxation of the term of trade agreements or rendering it assistance.

(4) *Diplomatic relations*—Pressure is brought to bear on different countries by breaking off or resuming diplomatic

relations with them.

(5) *Cultural and commercial mixing or cooperation*—Now-a-days, another method that is adopted for increasing one's own sphere of influence is through sending cultural delegations of authors and painters and other artists to other countries and reciprocating by inviting similar delegations from them. Similarly, youth festivals and commercial fairs are organised and delegations from different nations are invited. This meeting and exchange strengthens the bonds between some people while it also serves to frighten other people.

(6) *Laws relating to the return of emigrants*—By means of these laws some people are prevented from returning to their country while other people are granted permission to return.

(7) *Control on communication with other countries*—The means of communication are extensively utilised in any cold war. Hence, communication with foreign countries is subject to rigorous control and supervision. Newspapers and other magazines are strictly censored. People who operate illegal transmitters are severely punished and emigration and immigration is controlled and subjected to many difficult conditions.

(8) *Establishment of political parties in other countries*—Sometimes even political parties are created in other countries in order to oust the existing government from power or to conduct campaigns of propaganda against it. If this is not feasible then the help of some political party is secured. The communist countries encourage communist parties in non-communist countries and this way promote cold war.

The foregoing description of the techniques of cold war or psychological war is not an exhaustive account of these techniques. Almost unceasing and incessant efforts are directed towards this and new experiments are made every day and new techniques are being evolved every day. Although apparently a cold war does not potentially possess all the dangers inherent in an armed conflict, yet it is quite as dangerous as the latter and its consequences can be as violent as that of the latter. And the truth of the matter is that it can sometimes prove even more destructive than armed conflict since it can pollute the thinking of an entire nation while in an armed

conflict only the soldiers are killed. Cold wars promote conditions of tension which continue over long periods. This leads to a disturbance and disruption of the normal system and organisation of a country and it also endangers international peace. And because of the very subtlety of the techniques of cold war they are even more difficult to control and counteract than the methods of an ordinary war, but, nevertheless, it is quite as important to control them as it is to control those of ordinary warfare. War, be it cold or armed, is destructive to the human race. And the social psychologists can render great service in preventing and counteracting psychological war.

Q. 105. *Discuss the psychology of cold war. What role can a social psychologist play in reducing international tension?*

(Agra M.A., 1962, 1960)

Please turn to the preceding question for psychological analysis of cold war.

In its fundamental form a condition of international tension is of a psychological nature although the function of relieving it is generally in the hands of politicians. The politicians have administrative power in their hands and hence they can facilely implement their plans. Although the psychologist does not possess any such power but being something in the nature of an expert on the scientific principles underlying human behaviour in social conditions, the interactions of different groups and their individual influences, he is the most efficient man who can put forward suggestions for relieving social tensions. The problem of international tensions is fundamentally a psychological problem and hence it is only the social psychologist who can analyse its nature and discover the factors inherent in it. It is social psychology that defines the causes of international tensions for us. In this way, the position of a social psychologist is parallel to that of the therapist, or, in other words, he helps in dissolving international tensions.

But the function of the social psychologist is not limited only to this. He not only discovers the causes of international tensions but also puts forward suggestions and plans for removing them. He also points out the difficulties that obs-

tract the process of eliminating international tensions and the way in which these difficulties can be overcome. At the root of international tensions there are some tendencies present that cannot be removed from human beings. The social psychologist suggests methods and ways whereby these tendencies can be satisfied and sublimated harmlessly. He is acquainted with the dynamics of the social behaviour of human beings. He knows what the human machine is prone to do in a particular social condition and hence he is well equipped with the ability to prescribe the ways and means that can be employed in turning human behaviour along desirable channels. It should here be kept in mind that the social psychologist himself cannot remove international tensions because the tools that are needed for this are not available to him but are controlled by the politicians, leaders and administrators.

SOCIAL INTERACTION

Q. 106. *What is social interaction? Describe the forms it assumes.*
 (Karnatak 1965, Gorakhpur 1963, 62, 61 ;
 Poona 1960 ; Bombay 1958 ; Gujarat 1958)

Discuss the major forms of social interaction in modern society.
 (Poona 1965)

WHAT IS SOCIAL INTERACTION ?

Society is a web of social relationships. Social relations are established through mutual behaviour of and intercourse between the various members of society, males and females, children, old men and young juveniles. This conduct or behaviour takes the form of mutual activity. In this way, social relationships depend upon the social interaction of the constituent members of society. Some or the other kind of social interaction is set into motion whenever two of its members come into some contact. When a man and woman come into contact there can be attraction as well as repulsion, co-operation as much as conflict. The various groups in society are always undergoing strains of mutual conflict, competition, co-operation, and synthesis or other activity. All these are social interactions.

DEFINITION OF SOCIAL INTERACTION

The foregoing introduction to social interaction must have thrown some light upon its nature, but it must be supplemented with a knowledge of some of the scientific definitions of social interaction. Some of the more prominent definitions are the following :—

(1) According to Dawson and Gettys, "Social interaction is a process whereby men interpenetrate the minds of each other." Society is a web of social relationships. The term social interaction is applicable only to that action that produces some definite influence upon social relations that

exist among human beings. Hence, social interaction serves to establish mental relations among persons. Individuals tend to be influenced by the ideas, achievements and emotions of other people.

(2) In the words of Gist, "Social interaction is the reciprocal influence human beings exert on each other through interstimulation and response." Man lives in a social environment. It is only natural for him to have some relations with his fellow members of society. It is equally essential for him to have mental in addition to his physical contacts with such people. Every person influences other people according to his status in society and the role which is assigned to him. The activities of contact and communication are given the name of social interaction. Social interaction is communicative interaction.

(3) In the words of Green, "By social interaction is meant the mutual influences that individuals and groups have upon one another in their attempts to solve problems and in their striving towards goals." Interaction is the simplest form of social processes. In any society, all the members, be they individuals or groups of individuals, are perpetually engaged in solving problems and attaining some predetermined ends. In the process of performing both these functions they also influence each other. This influence is social interaction.

(4) According to Gillin and Gillin, "By social interaction we refer to social relations of all sorts in functions—dynamic social relations of all kinds—whether such relations exist between individual and individual, between group and group and group and individual, as the case may be." Interaction is the simplest form of social process. Park and Burgess also subscribe to this viewpoint.

(5) In the words of Eldredge and Merrill, "Social interaction is thus the general process whereby two or more persons are in meaningful contact, as a result of which their behaviour is modified, however slightly." In this way, the name social interaction can be applied to all those actions that either serve to establish some social relationships or to introduce some change and modification in the existing social relationships.

BASIC CONDITIONS OF SOCIAL INTERACTION

It would be evident from the above account that there are two basic conditions of social interaction—(1) Social contact, (2) Communication. There can be no social interaction between human individuals in the absence of contact and communication.

(1) *Social contact*—Social contact differs from physical or bodily contact, bodily contact being unnecessary for social contact. Social contact can be established through the medium of radio, letters, telephone, telegraphic contact and other media of communication even between people who are separated by thousands of miles of land and water. But social contacts are strengthened by physical contact. While physical contact in the various forms such as hand-shaking, embracing, kissing etc., increases social contact, it also, on the other hand, symbolises the permanence and strength of these social relations. Social contact has its origin in the mutual response between various groups or individuals. It is social contact that is the beginning point of social interaction. In the words of Gillin and Gillin, "Social contact, therefore, is the first phase of interaction."

Social contact can be positive as well as negative—Positive social contacts tend to precipitate matters towards benevolence, cooperation, mutual understanding and assimilation. Negative social contacts create hatred, disregard of each other and conflict. Similarly, when there is direct personal contact between the various parties, it is called primary contact. But when this contact takes on an impersonal air and is achieved through the mediation of some or the other agency or individual, it is called secondary. In addition to this simple classification, another sub-division of social contact is the one into the temporary contacts that tend to remain for a short time and into relatively permanent contacts that are established for a long time and continue to wield their influence.

(2) *Communication*—Social contacts are always established through the medium of some one sense organ. And an object can be perceived by the sense organ only when that object causes communication within that sense organ. Hence, the

means of communication are essential adjuncts of social contact. The more important means of communication are the sense organs of man, language, script, gestures, symbols, radio, telephone, post and telegraph services, newspapers, television, etc. In fact, society cannot even be conceived without communication.

IMPORTANCE OF THE STUDY OF SOCIAL INTERACTION

Social psychology makes its business to study the behaviour of the individual in society. The very roots of society are based upon social interactions. Hence, the study of social interactions is not only important but actually inevitable or essential for social psychology. In the words of Biesanz and Biesanz, "Society is rooted in interaction." Lumley writes, "And contacts and interactions are the foundation stone of our life, indeed, they are what we mean by social, they are to society what bricks and mortar are to buildings." Social interaction is the basis of not only society but also culture as well. Wilson and Kolb write, "Both culture and society are the products of social interaction...." In this way, society has risen out of social interactions. Its very existence is impossible without social interactions. They form the ground from which culture arises, and it is these interactions that ensure its continued existence. Hence, the study of social interactions should in fact be the first step to the study of society itself. An understanding of social interactions is an essential prerequisite for the understanding of social relationships.

Q. 107. *What are the different forms of social processes? Explain disjunctive processes.*

FORMS OF SOCIAL PROCESSES

Different thinkers differ in their opinions regarding the number of forms that social processes take. Some go so far as to count them at a few hundred forms. There are others who, in their discretion, count no more than two forms of social processes—conjunctive and disjunctive. But at present neither of the two opinions is considered authoritative. Park and Burgess have accepted the following major forms of social processes.

- (1) Competition.

- (2) Conflict.
- (3) Accommodation.
- (4) Assimilation.

MacIver, Murton and Merrill consider a fifth form of social processes in addition to these four, that of co-operation. Of these, the first two are disjunctive while the other three, conjunctive. Now these various forms of social processes will be individually studied.

DISJUNCTIVE PROCESSES

CONFLICT AND COMPETITION

Both conflict and competition are basic social processes that are disintegrative in nature. Both are forms of non-cooperation and opposition. But they also differ from each other in considerable respects. In the words of Park and Burgess, "Competition, however, is continuous and impersonal, conflict is intermittent and personal." The fundamental differences between conflict and competition can be understood from the following table :

<i>Competition</i>	<i>Conflict</i>
1. Continuous	1. Intermittent
2. Impersonal	2. Personal
3. Unconscious	3. Conscious
4. Based on non-violence	4. Violence employed
5. Both combatants gain	5. Both combatants suffer loss
6. Productive	6. Non-productive
7. Encourages hard work	7. Discourages labour
8. Separates into very small divisions.	8. Divides into large divisions
9. Observes social laws	9. Disregards social laws
10. Achievement of aim the primary object	10. Prevention of damage the prime consideration
11. The aim is self-interest	11. The aim is self-interest with loss to opponent

1. COMPETITION

DEFINITION OF COMPETITION

Some of the more revealing definitions of competition are as follows :

(1) In the words of Biesanz and Biesanz, "Competition is the striving of two or more persons for the same goal, which is limited so that all cannot share it." According to Bogardus, "Competition is a contest to obtain something which does not exist in a quantity sufficient to meet the demands."

(2) According to Sutherland, Woodward and Maxwell, "Competition is an impersonal, unconscious, continuous struggle between individuals or groups for satisfaction which, because of their limited supply, all may not have."

(3) Fairchild is also of the same opinion.

It is clear from the above mentioned definitions that the aim of competition is to procure those things the supply of which is limited. There can be no competition in getting air and water. Competition is impersonal, unconscious and a continuous effort.

Nature of Competition—The following characteristics determine the nature of competition :

(1) *Competition is an unconscious action*—Competition is concerned with the subjects and not the individuals. Therefore, besides the knowledge of the subject, it is an unconscious action.

(2) *Competition is an impersonal action*—The only difference between competition and struggle is that the competition is always impersonal whereas struggle is always personal. In the words of Ogburn and Nimkoff, "Struggle is personal competition."

(3) *Competition is a continuous activity*—Competition never ends. It always tends to increase like competition in the acquisition of wealth.

(4) *Competition is universal action*—Competition is found in each society as people everywhere wish to procure the things which are limited in supply. Moreover competition is found

in every class of people, viz., students, producers, labourers, artists, etc. It enables the development of both the individual and the nation.

Forms of Competition—Competition takes four main forms, economic, cultural, social and racial. In addition to these there is one more form of competition, i.e., political which is nevertheless important.

(1) *Economic competition*—It is found in production, exchange and distribution as well as consumption in the field of economic activities.

(2) *Cultural competition*—Cultural competition is found in different cultures. Taking the history of any country, it can be seen that there was a great difference in the culture of the natives and the invaders.

(3) *Social competition*—To get a high status in society, everybody seems to be engaged in competitive activity.

(4) *Racial competition*—In South Africa, there is an intense competition between the black and the white races.

(5) *Political competition*—In all countries competition is obvious between the various political parties, and even between the different members of a political party to obtain political power. Similarly, in the international circle, too, there is always diplomatic competition between different nations.

In addition to these above mentioned forms, there are two other forms of competition, the personal and the impersonal. Personal competition is often termed rivalry while impersonal competition is found to occur between groups and not among individual members.

Importance of Competition—Competition plays an important role in the life of persons, society and groups. It increases efficiency. As Biesanz and Biesanz put it, "We are convinced that while co-operation gets things done, competition assures that they will be well done." Social status and competition are very closely associated. In the words of Bernard, "Thus altogether we may speak of economic, social and political competition. In all cases competition for status is present." In fact, competition has an important hand in causing an

amazing development of individual and society, as the chief aim of the competition is to move towards progress. In the words of Eldredge, "Competition between individuals and groups is thus largely towards the objective of preserving or improving their respective statuses rather than survival." But however advantageous the competition may be, it should not be left uncontrolled, because then its disadvantages will overcome the advantages and the result will be harm to the society. Bogardus is correct in saying that, "Competition logically develops into conflict."

2. CONFLICT

WHAT IS CONFLICT ?

Competition gradually changes into rivalry which in turn changes into conflict. Hence Kingsley Davis is correct in observing, "It is thus a modified form of struggle." The basic difference between competition and conflict has already been discussed earlier in this chapter. According to Gillin and Gillin, "Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or the threat of violence." In this way, conflict comprehends a desire for violence. Moreover, the desire for revenge is also found in conflict and is one of its ingredients. In the words of Green, "Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others."

NATURE OF CONFLICT ?

Conflict, as a process, is the very antithesis of co-operation. The functions of a person or a group of persons are hindered by ways of conflict. Sometimes, individuals try to destroy their opponents by resorting to means of violent action. But it is not essential that violent actions should always be associated with the conflict. Sometimes, the conflict carries a legal sanction and occurs peacefully. For example, the Indian National Army employed violent measures to fight against the British Government, under the guidance and leadership of Netaji. In elections, the various candidates contesting the elections apply legal measures, but sometimes they violate the constitutional rights of others and for doing

so they resort to violent means. Conflict arises due to contradictory aims. For example, the primary aim of Indians was to strengthen the country while the British people were exploiting the Indians when India was under their rule. So, naturally, there arose a conflict. Contradictory methods also lead to conflict. There is a conflict between the different political parties of India mainly due to their contradictory methods. One party dislikes the methods of the other party. But the goals of different parties approximate to each other since all the parties are trying to gain ascendancy over the other.

Briefly, the following characteristics in the nature of conflict are of particular importance:

(1) *Conflict is a conscious action*—In conflict, the competitors try to defeat each other very consciously. According to Park and Burgess, "Conflict...evokes the deepest emotions and strongest passions and enlist the greatest concentration of attention and of culture.

(2) *Conflict is a personal activity*—Conflict is raised to defeat the antagonist and not to achieve any particular goal. The chief aim of conflict is to cause harm or serve loss to the antagonist.

(3) *Conflict lacks continuity.*

(4) *Conflict is universal*—Conflict is found in each and every part of the human society.

FORMS OF CONFLICT

Conflict is a universal process. Broadly speaking, the chief forms of conflict are the following:

(1) *Personal conflict*—In it the conflict arises between different individuals having different ideas and aims. For example, there arises conflict generally when two professors of a college contest with each other to get into the Principal's chair which is not large enough to hold both at the same time.

(2) *Class conflict*—Conflict arises between the classes having different interests. For example, Marx has rightly said that a conflict is inevitable between the labourers and the capitalists.

(3) *Caste conflict*—Superiority complex has always caused a conflict between different castes in India and this process is still continuing.

(4) *Racial conflict*—Sometimes, some particular race somehow manages to acquire the notion that it is the best fitted of all human races to dominate and govern the world and that this would do the world a lot of good. Others, particularly the governed, usually do not feel inclined to accept this notion and the result is the inevitable conflict. For example, the notion of Nordicism led to a prolonged conflict between the Germans and Jews, much to the detriment of the latter.

(5) *Group conflict*—In politics, the different groups having different interests and motives try to fulfil their own interests and this leads to conflict. In this way, group conflict can arise anywhere.

(6) *International conflict*—Sometimes there occurs serious international conflict when a nation tries to suppress the other to fulfil some particular aim.

In the field of economics, there is always a conflict between the labourers and the millowners and further even between the mill-owners themselves. In this way, there can be a conflict among the persons engaged in the same field of activity and between individuals engaged in various different activities.

3. CONTRAVENTION

What is contravention—While discussing the distributive social actions, it is also relevant to say something about contraventions. Contravention comes in between competition and conflict, being an intermediate stage. Contravention is characterised by two chief features, the state of bewilderment and covert hatred. For example sometimes we dislike a particular person as we do not consider him good, but nevertheless we cannot declare him bad because we lack the reason and evidence for so drastic an action. In such a situation we are usually bewildered and confused, a feeling of covert hatred arises in us and we make efforts to avoid him. But this is the only expression that our hatred takes. In this way,

contravention, too, is a distributive action. But it is not as obvious as conflict and as unconscious as competition. Therefore, some sociologists think that it is a separate fundamental activity.

Forms of contravention—Normally, there are three forms of contravention—(1) Contravention of generations, (2) Contravention of sexes, and (3) Parliamentary contravention. The first form, the contravention of generations, refers to the contravention that is found to exist between two separate generations. It is often seen that the young display dislike for the views of their elders who reciprocate the feeling with equal enthusiasm. The contravention of sexes expresses the tendency of regarding members of the other sex with mistrust and suspicion. Parliamentary contravention refers to the differences or contraventions between the majority and the minority opinions in parliament.

Q. 108. *Evaluate accommodation and assimilation as integrative social processes.* (Poona 1964)

1. ACCOMMODATION

What is accommodation?—Accommodation is the first step from conflict to reconciliation and cooperation. Man cannot always be conflicting with and struggling against his environment and all the people who surround him. Even if he sometimes fails to agree with them, he usually has to tolerate or to suffer them. One has to come to some sort of understanding with life. Without it, life is no path strewn with rose petals. Coming to an understanding usually results in suspension of hostilities and avoiding of conflict. In this manner, dissimilarity does not lead to conflict. This understanding or common agreement is accommodation. This is an unconscious process that is for ever active in some or the other sphere of life. The life of the adolescent in the family is an interesting and instructive example of accommodation. The child does harbour feelings and sentiments that are at variance with those of his parents, yet he chooses to mould himself after their fashion. He obeys them. He offers them his respect even if his heart rebels at the very thought of doing so. Another

interesting and probably even more suggestive case is that of accommodation that a newly wed bride has to achieve when she has to adjust to an entire set of people unknown to her who constitute her new family immediately after her marriage. She must forbear from making any remarks that may plunge the family into strife and grief. It is only natural that she should feel irritated by the constant attentions of all those around her and she has no choice but to come to an understanding and to terms with life in order that conflict and struggle may be avoided. Accommodation is the art of remaining alive. Man possesses the ability of accommodation in the highest degree. It is this that accounts for his now being the most powerful being on this earth. This process of accommodation is to be seen in every sphere of life. The people from the rural areas accommodate themselves when placed in an urban situation. A person must accommodate himself in every new situation in which he may happen to find himself, be it a new country, a new society, new caste, social circle, neighbourhood, or any other sphere. Accommodation is also a condition. It is a condition or state of mental and social understanding and peace. Every individual is born under a particular set of circumstances some of which are good and some bad. The individual must accommodate himself to them, otherwise he forfeits his right to life. Whatever the energy of which he may be possessed, he cannot change all circumstances. There are some that will force him to bow down and change himself. He does not run from conflict but only delays it so that life may continue and he may retain his own existence.

Definitions of accommodation—The following are some definitions of accommodation.

(1) According to Reuter and Hart, "As a process, accommodation is the sequence of steps by which persons are reconciled to changed conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves."

(2) In the words of Biesanz, "In one sense, accommodation is the basis of all formal social organisation."

(3) In the opinion of Jones, "In one sense, accommodation may be said to be an agreement to disagree."

(4) According to MacIver and Page, "The term accommodation refers particularly to the process in which man attains a sense of harmony with his environment."

(5) In the words of Park and Burgess, "Accommodation is the natural issue of conflicts. In an accommodation the antagonism of the hostile elements is, for the time being, regulated and conflict disappears as overt action, although it remains latent as a potential force."

It is evident from the above definitions of accommodation that it consists in the avoiding and delaying of conflict with disagreeable circumstances. In this process there is neither complete conformity with the circumstances nor any conflict. The contending forces are brought and adjusted to balance. In this way, it is the very foundation of a social organisation. In its absence, society cannot maintain its balance.

Accommodation and Adjustment—Accommodation is not adjustment. The processes differ in the following respects :—

Accommodation

1. Unconscious activity.
2. Both external and internal.
3. Is the latter stage after adjustment.

Adjustment

1. Conscious activity.
2. Only external.
3. Is the first step towards accommodation.

For example, if a country is attacked by some other country that has aggressive designs upon it, it first repels the attack vigorously but when it is faced with inevitable defeat it adjusts to these circumstances and the victor. This adjustment then leads to gradual accommodation and toleration between the victor and the vanquished.

Accommodation and adaptation—Accommodation and adaptation differ from each other on the following grounds :—

Accommodation

1. Social process.
2. Outcome of conflict.
3. A process of learning.

Adaptation

1. Biological process.
2. Natural result of competition.
3. Ultimate result of the process of biological evolution.

Adaptation is concerned with the principle of natural

selection which has resulted in significant changes in man and animals.

ASSIMILATION

WHAT IS ASSIMILATION ?

Assimilation is one form of social adjustment. In the process the individual or group begins to absorb slowly and gradually, somewhat unconsciously, the new circumstances in which it finds itself. It results in the modification of social attitudes. For example, in many parts of India, the Hindus and Muslims have become so intimate and well acquainted with each other that they have assimilated many points of each other's culture into their own and have made them integral part of their own social conduct. Modern American society is a poignant example of the assimilation of different cultures and societies. The very process of assimilation has become immeasurably more comprehensive with an unusual spurt in the development and invention of the means of transportation and communication whose direct impact is felt in increased social contact and considerable propagation of ideas and thoughts, both of which are essential for assimilation. Assimilation is both a process and a stage or state. It is a cultural process. When different cultures come into contact, originally it is the sentiment of mutual conflict that is most prominent but when they gradually synthesize with each other and assimilate any elements from each other, they develop a more tolerant approach towards each other. This is the process of assimilation. When different cultures get the opportunity of combining with each other promoted by feelings of kindness and tolerance of each other each absorbs many features of the other within itself. In this, the process of assimilation is set into motion. A similar process of assimilation is evident in the relations between individual and society, husband and wife, members of the family, social institutions, associations and communities, etc.

DEFINITION OF ASSIMILATION

Following are some of the main definitions of assimilation :

(1) According to Dawson and Gettys, "Assimilation denotes conformity and uniformity in respect of culture."

(2) In the words of Park and Burgess, "Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups and, by sharing their experience and history, are incorporated into a common cultural life."

(3) To quote Ogburn and Nimkoff, "Assimilation is the process whereby individuals or groups once dissimilar become similar, that is, become identified in their interests and outlook."

(4) In the opinion of Bogardus, "Assimilation is a process whereby attitudes of many persons are united and thus develop into a unified group."

(5) To Biesanz and Biesanz, "Assimilation is the social process whereby individuals and groups come to share the same sentiments and goals."

The nature and form of assimilation is well illustrated by the above definitions. Like socialization it, too, is a process of learning but assimilation takes place when the individual comes into contact with other cultures outside his own family whereas the process of socialization is usually limited to the family and the school. Assimilation alters the individual. Socialization converts the child into a social being. In the same way, assimilation differs from amalgamation, which is the physiological and biological process that results in a hybrid. Assimilation is a social and psychological process which results in the promotion of cultural unity. It helps in creating basic changes in the viewpoint and personality of the individual or group. Perfect assimilation results in complete social integration.

FACTORS PROMOTING ASSIMILATION

The following factors promote assimilation :

(1) *Toleration*—Intimate and close social relations are essential for assimilation to occur and these are impossible if there is no tolerance. It is only when people who believe in one culture are prepared to tolerate the proximate existence of people who uphold the cause of different culture that they can

be influenced by the culture that the other upholds. It is here that the process of assimilation finds its roots.

(2) *Intimate social relationships*—The next factor after toleration that helps the process of assimilation is intimate and close social relationships and contacts. The process of assimilation progresses in direct proportion to the growth of social relationships.

(3) *Amalgamation*—Assimilation is further encouraged by amalgamation, since amalgamation leads to the creation of blood relationships. Blood being thicker than water, these relationships are more intimate and strong and they wield their influence upon people by making them impress each other, thus accelerating the process of assimilation.

(4) *Cultural similarity*—If two cultures resemble each other in some vital respects, then the intimacy and toleration between their members for each other is of a higher order. This, too, encourages assimilation.

(5) *Equality of opportunity for economic progress*—Economic inequality leads to jealousy, hatred and conflict. If people get the same opportunities for economic progress as their neighbours, social intimacy increases and assimilation progresses.

FACTORS HINDERING ASSIMILATION

The following factors counteract assimilation and hinder its progress :

(1) *Strong feelings of superiority and inferiority*—People have nothing but hatred and disgust for each other if they harbour strong feelings of superiority and inferiority. They even decline to establish any relationships among themselves. The outcome of this is that they learn little if anything from each other, avoiding mutual contact and influence, as they do. This naturally hinders assimilation.

(2) *Isolation*—Just as intimacy helps to promote assimilation, isolation helps to hinder it. Living in isolation does not lead to the formation of social contacts and relations. Hence the very question of mutual influence is precluded from the field of practice.

(3) *Differences of colour and physiological characteris-*

tics—People distinguish between themselves on the basis of the colour of their skins and their physiological characteristics. One can see differences and discrimination between the white and the black or negro races almost everywhere in the world. There are very few occasions for mutual contact between the whites and negroes. This discrimination leads to the whites considering themselves somehow superior to the black people and looking upon all social contacts with them as degrading. This naturally becomes an obstacle to assimilation.

(4) *Cultural differences*—Just as cultural similarity and identity promotes assimilation, cultural dissimilarity tends to accelerate and hinder the process of assimilation.

Domination and subordination—If some people manage to dominate others, they come to think themselves superior to the people they dominate and do not consider any reason for establishing social relationships with them on an equal footing. The Aryans who came to India as victors looked upon the native races as inferior, whom they abhorred. In this way, when people lose their independence and become slaves, their thoughts naturally turn to independence, and of this hatred for their persecutors and rulers is but a corollary. Thus, social relations do not grow in either condition, and assimilation becomes difficult.

(6) *Social persecution*—Social persecution, exploitation, and injustice only lead to increased conflict between the exploiters and the exploited. Whatever the justification for this conflict, it prevents the growth of social intimacy and consequently that of assimilation.

Q. 109. Write a short note on *Cooperation and Integration*.

CO-OPERATION

WHAT IS CO-OPERATION ?

Co-operation is that form of social interaction in which two or more persons work for the achievement of a common end. For example, the aim of all the teachers in a college is the maintenance of a high standard of education and creating and maintaining a respectable position of the college in social circles. Hence they all co-operate with each other. If

any one teacher does not care for maintaining a high level of education in the college or its honour and respect in society or desires to cause indiscipline and disorder in the institution then he does not co-operate with the other teachers. The government of a state runs successfully only when the administrators and the administered extend their full co-operation to each other. If the administered choose to change the administrators, they withdraw their co-operation. It was the same desire that led the Indians, under the guidance of Mahatma Gandhi, to refuse to co-operate with the British government. In the words of Merrill and Eldredge, "Co-operation thus may be defined as a form of social interaction wherein two or more persons work together to gain a common end." In this manner, the concept of co-operation involves two elements, those of common end and organised effort. As Fairchild has written, "Co-operation is the process by which individuals or groups combine their effort, in a more or less organised way, for the attainment of common objectives." In this way, the teachers in the educational institutions combine and organise their effort to maintain both a high level of education within the institution and its respected place in society outside.

IMPORTANCE OF CO-OPERATION

The importance of co-operation is made abundantly clear by the simple reflection that the very existence of society depends upon the mutual co-operation between the male and female of the species. It is by mutual co-operation that man and woman procreate and bring up their offspring. The co-operation of the members of a family is essential for the socialization of the child and the development of his various potential capacities. Outside the family, the child is influenced by his contacts with teachers and colleagues at school. Upon completing his education when the individual enters upon some profession for life he has numerous occasions for co-operating with the fellow beings, and when he enters the holy wedded state, his entire life after it is one long tale of co-operation and mutual agreements, without which a happy marital life is impossible both for the husband and for the wife. The physiological, mental and even the

spiritual needs of the individual remain unsatisfied if he does not agree to co-operate with his fellow members of society. Conflict leads to progress but progress is granted permanence only by co-operation. "Society is co-operation crossed by conflict." Conflict inspires the individual to progress, but he does so only if he gets co-operation.

INTEGRATION

What is social integration?—Defining social integration in their book '*Cultural Sociology*', Gillin and Gillin have written, "Integration is organisation, rather than homogeneity." Society is a dynamic organisation or system. It is a web of social relationships. Hence, its integration depends upon the organisation of these social relations. Social integration is the integration or harmonizing or unifying of these social relations or society. Unity does not necessarily involve the similarity of its various elements. What is essential for it is the proper organisation of its various elements. The various elements of society are customs, traditions, ideals, groups, classes, etc. Hence, for there to be social organisation it is essential for these to be organised. But it is not essential that the pattern of this organisation should be uniform and common in every society. Different societies exist in differing geographical environments and they experience different historical incidents with the result that their culture differs from that of all other societies. Social organisation differs when culture differs. It is culture that determines the specific patterns of social organisation within its own society. In this way, social integration consists in the organisation of the various parts and organs of society on the basis of specific cultural patterns.

Major characteristics of social integration—The foregoing description offers a glimpse of the major characteristics of social integration. They are the following :

(1) *Socialization*—Socialization is no static condition but a dynamic process. The main characteristic and most important medium of this dynamic process is the socialization of the individuals in society. Socialization helps the individuals to acquire and develop social qualities and the patterns of

social life. This creates a harmony and synthesis in their mutual relationships.

(2) *Common aim*—The second characteristic of social integration is the general or mutual synthesis of the aims and objectives of the individuals in society. The bond that ties the members of society together is no other than that of common aims and aspirations.

(3) *Active relations between cultural elements*—As has been pointed out earlier, social integration is based upon the organisation of the elements of culture. Hence, the active relationship between the various cultural elements is an important characteristic of social integration.

SOCIAL INTEGRATION IN A MULTICASTE AND MULTILINGUAL SOCIETY

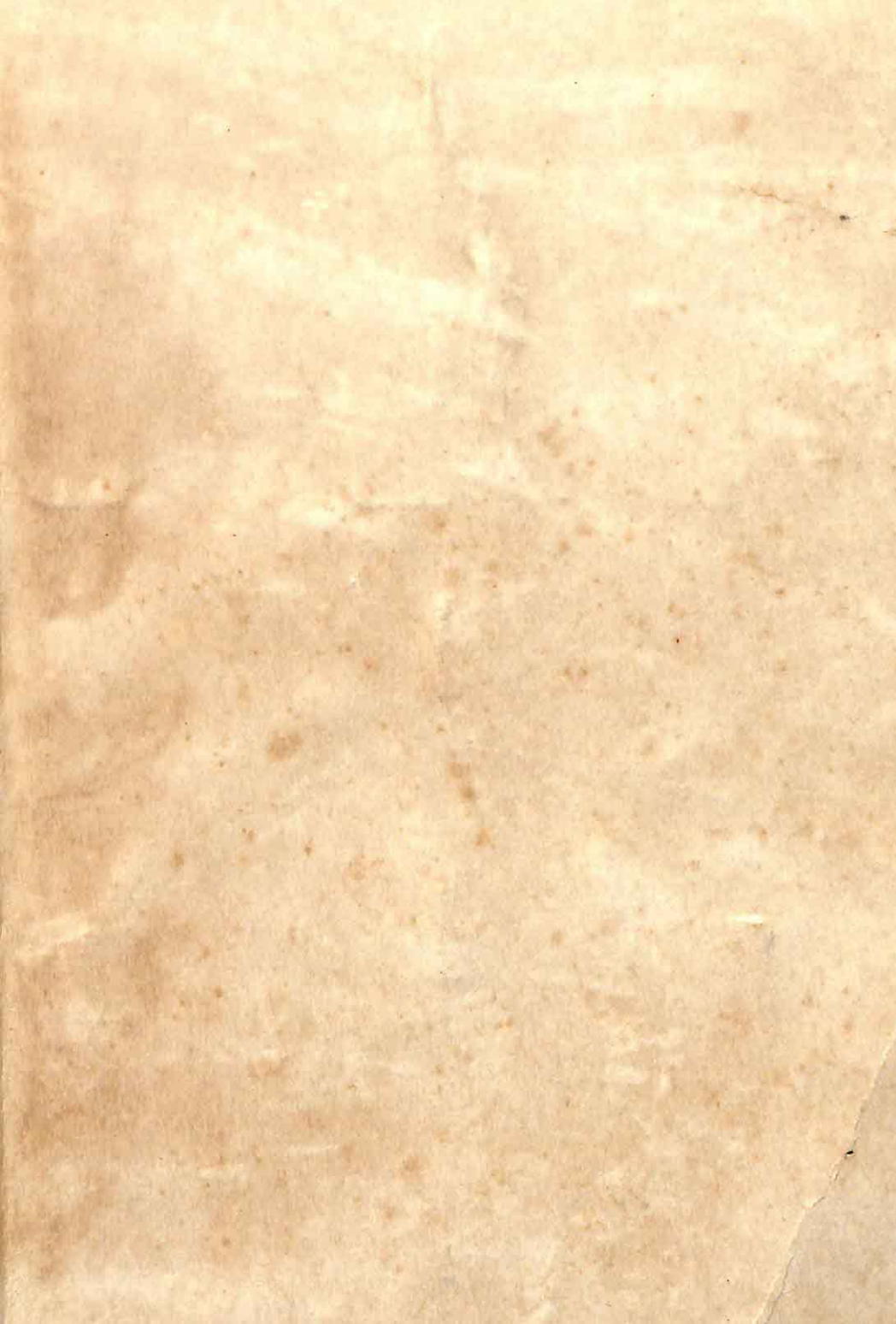
Homogeneity is no essential requirement of social integration. Thus, while social integration is difficult in a multicaste society, it is by no means impossible. What is required is that the social structure of ascending and descending between these castes should be given the form of a dynamic system. Individuals should not experience any obstacle in moving up or down the social scale of caste, despite the fact that the roles of various castes be determined along with their respective social statuses.

Social integration is the process of organising social relationships. And what is really essential for organised social relations is that the mutual behaviour of individuals should be harmonized and synthesized. Similarity of language is a very great advantage in achieving this harmony of behaviour or conduct. Hence, the presence of more than one language in a society will naturally hinder social integration. But the attainment of social integration does not require the elimination of all languages save one but rather the development of one common language apart from and in addition to these various languages.

Hence, the achievement of social integration on a very high level in a multicaste and multilingual society requires the simultaneous development of all castes and languages, coupled with the affective prevention of the sentiments of casteism

and linguism that accompany such a state of affairs, and the development and conscious evolution of a general social consciousness and a common language.





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